# THE THIRD PART OF THE BIBLE, (AFTER SOME DIVISION) CONTEINING

five excellent Bookes, most commodious for all Christians: Faithfully translated out of the *Ebrewe*, and expounded with most profitable Annotations upon the harder places,

THE NAMES WHEREOF, with other the contents of this Booke, followe in the next page.

Imprinted at London by Robert Barker, printer to the Kings most excellent Maiestie. Anno. 1614.

*Cum priuilegio.*

# The Contents.

A Preface to the Reader for the better vnderſtanding of the order of the whole Booke.
A prayer of Manaſſeh the King.
A Table of the beginning and number of euery Pſalme.
An other Table of common places to the booke of Pſalmes.
The Arguments to euery booke.
The contents or ſummaries of euery Pſalme and Chapter.
The annotations in the margent vpon the text.

1 *The booke of Iob.*
2 *The Pſalter or Pſalmes of Dauid.*
3 *The Prouerbes of Salomon.*
4 *Eccleſiaſtes, or the Preacher.*
5 *An excellent Song which was Salomons.*

¶ THE

# THE PRINTER TO the Reader.

DEare Christian Reader that thou mayest the better enioy the benefite of these annotations, or expositions, which thou findest in this booke. I thought it needfull to shew thee (of the simpler sort,) the vse of the same, lest happly it should trouble thee too long, of thy selfe, to find out the order therein obserued. First therefore, the small letters as a, b, c, (which may be caled the note letters) standing in the text inclosed within two ( ) hauing also letters in the Margent to answere them, shew thee the word, or phrase expounded by that annotation which hath the like letter. Touching the diuersitie of readings, the best approoued is set downe in the text, with this marke || before it, and the other in the Margent noted likewise. And where the Ebrewe phrase, being barely translated into our language, seemeth an hard phrase, and not agreeable to our manner of speaking: or where the word hath an other signification, and both profitable, thou shalt finde it marked thus †. Also the quotations, directing to other places of Scripture, where like phrase, or sense is read, are noted thus *: which oft times, by reason of other notes to be placed before them, stand not directly against the * in the text, as it were in the same line: but if thou haue respect what place among the note letters the * hath in the text,

thou shalt find in the Margent, the quotation thereto belonging, after the same note in his due place. Here also thou must vnderstand that euery quotation, beginning with a small letter, pertaineth to the quotation going next before. Moreouer, because that oft times the necessity of the sentence required some word, or moe to be added, (for such is the grace and breuity of ỹ Ebrew tongue, that many phrases cannot bee rendred in any other language without some additiõ of words) those words therefore that are not in the Hebrew, are put in another kind of letter, that to the Ebrewe tongue might be referued the due reuerence of the same. This order in all these things haue I faithfully obserued for thy commoditie: reape thou the profite, and giue the glory to God.

*Farewell.*

THE

# THE PRAYER OF MANASSEH KING OF the Iewes.

O Lord Almighty, God of our fathers, Abraham, Izhak and Iaakob, and of their righteous seede, which haste made heauen and earth with all their ornament, which hast bound the Sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare and tremble before thy power. for the maiestie of thy glory cannot bee borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is unmeasurable and unsearchable. For thou art the most high Lord, of great compassion, long suffring, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised (a) repentance and forgiuenes to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abrahaw, and Izhak and Iaacob, which haue not (b) sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea,. My transgressions, O Lord, are multiplyed: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine unrighteousnesse. I am bowed downe with many yron bands, that I cannot

This prayer is not in the Ebrew, but is translated out of the Greeke.

a Thou hast promised that repentance shalbe the way for them to returne to thee

b He speaketh this in comparison of himselfe and those holy fathers which haue their commendation in the Scriptures so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

cannot lift vp mine head, neither haue any re-
leasse. For I haue prouoked thy wrath and done
euill before thee. I did not thy will, neither kept I
thy commandements, I haue set vp abominations
and haue multiplyed offences. Now therefore I
bowe the knee of mine heart, beseeching thee of
grace. I haue sinned, O Lord, I haue sinned, and I
acknowledge my transgressions: but I humbly be-
seech thee, forgiue me: O Lord, forgiue mee, and
destroy me not with my transgressions. Be not an-
gry with mee for euer by reserving euill for mee,
neither condemne me into the lower parts of the
earth. For thou art the God, euen the God of
them that repent: and in me thou wilt shewe all
thy goodnesse: for thou wilt saue me that am vn-
worthy, according to thy great mercy: therefore
I will praise thee for euer all the dayes of my life.
For all the power of the heauens, praise thee, and
thine is the glory for euer and euer, AMEN.

A Table

# A Table for the order of the Pſalmes.


| | Pſalme. | | Pſalme. |
|---|---|---|---|
| A | | Heare my doctrine | lxxviii. |
| All nations prayſe ye | cxvii. | Heare, O thou ſhep. | lxxx. |
| All people clap your | xlvii. | Heare my prayer | cxliii. |
| As the heart brayeth | xlii. | Heare my prayer, O God | lv. |
| B | | Heare this all ye | xlix. |
| Be mercifull vnto me. | lvi. | Heare the right | xvii. |
| Behold how good | cxxxiii. | Heare my voyce | lxiiii. |
| Behold, praiſe ye | cxxxiiii. | Heare my wordes | v. |
| By the riuers of | cxxxvii. | Helpe Lord, for | xli. |
| Bleſſed are thoſe that | cxix. | Hold not thy | cix. |
| Bleſſed be the Lord | cxliiii. | How long wilt | xiii. |
| Bleſſed is the man that. | i. | I | |
| Bleſſed is he whoſe | xxxii. | I called vnto | cxx. |
| Bleſſed is he, that | xli. | I cryed vnto the Lord | cxlii. |
| Bleſſed is the man that | cxii. | If the Lord had not | cxxiiii. |
| Bleſſed is euery one | cxxviii. | I lift vp mine eyes to | cxxiii. |
| C | | I loue the Lord | cxvi. |
| Come, let vs reioyce. | xcv. | Incline thine eare | lxxxvi. |
| D | | In the Lord put I my | xi. |
| Deliuer me, O Lord | cxl. | In thee, O Lord, I truſt | lxxi. |
| E | | In thee, O Lord, haue | xxxi. |
| Except the Lord | cxxvii. | I reioyced, when they | cxxii. |
| F | | Is it true? O | lviii. |
| Fret not thy ſelfe | xxxvii. | I thought, I will take | xxxix. |
| G | | It is a good thing | xcii. |
| Giue thy iudgements | lxxii | Iudge me O God | xliii. |
| Giue vnto the Lord | xxix. | Iudge me, O Lord | xxvi. |
| God be mercifull | lxvii. | I waited patiently | xl. |
| God is knowen in | lxxvi. | I will alway giue | xxxiiii. |
| God laid his | lxxxvii. | I will lift mine eyes | cxxi. |
| God is our hope | xlvi. | I will loue thee | xviii. |
| God ſtandeth in the | lxxxii. | I will magnifie thee | xxx. |
| God will ariſe | lxviii. | I will praiſe the Lord | ix. |
| Great is the Lord | xlviii. | I wil praiſe ye Lord with | cxl. |
| H | | I will praiſe thee | cxxxviii. |
| Haue mercy vpon me | lvii. | I will ſing mercy and | ci. |
| Haue mercy vpon | li. | I will ſing the | lxxxix. |
| Heare me when I call | iiii. | K | |
| Heare my cry. | lxi. | Keepe not thou | lxxxiii. |

Pſalme.

L

Lord, how are mine iii.
Lord, mine heart is cxxxi.
Lord, Remember cxxxii.
Lord, thou haſt beene lxxxv.
Lord, thou haſt bene our xc.
Lord, who ſhall dwell xv.

M

My God my God, why xxii.
My ſoule, praiſe thou ciii.
My ſoule, prayſe ciiii.
My voyce came to lxxvii.
My heart will vtter xlv.

N

Not vnto vs, O Lord cxv.

O

O God haſt thee to lxx.
O God, mine heart eviii.
O God, prayſe waiteth lxv.
O God, the heathen lxxix.
O God, thou art my lxiii.
O God thou haſt caſt lx.
O God, why haſt thou lxxii.
O Lord God of my lxxxviii.
O Lord, heare my cii.
O Lord, I call vpon cxli.
O Lord my God vii.
O Lord of hoſtes, lxxxiiii.
O Lord our Lord viii.
O Lord, rebuke me not vi.
O Lord, rebuke me xxxviii.
O Lord God the xciii.
O Lord thou haſt cxxxix.
O my God and king cxlv.
O my God deliuer me lix.
Out of the deepe cxxx.

P

Plead thou my cauſe xxxv.
Praiſe, O ye ſeruants cxiii.
Prayſe the Lord and call cv.
Prayſe the Lord, cviii.

Pſalme.

Prayſe the Name of cxxxv.
Praiſe thou the Lord cxlvi
Prayſe ye God in his cl.
Prayſe ye the Lord cvi.
Prayſe ye the Lord cxvii.
Prayſe ye the Lord cxxxvi.
Prayſe ye the Lord, cxlvii.
Prayſe ye the Lord cxlviii.
Preſerue me, O God, xvi.

R

Reioyce in God, all ye lxvi.
Reioyce in the Lord xxxiii.

S

Saue me, O God, by liii.
Saue me, O God: for lxix.
Sing ioyfully vnto lxxxi.
Sing vnto the Lord xcvi.
Sing vnto the Lord xcviii.
Sing ye loud vnto c.
Sing ye vnto the Lord cxlix.

T

The earth is the xxiiii.
The foole hath ſaid xiiii
The foole hath ſaid liii.
The God of Gods l.
The heauens declare xix.
They haue often cxxix.
They that truſt in the cxxv.
The king ſhall reioyce xxi.
The Lord heare thee xx.
The Lord is my right xxvii.
The Lord is my ſhep. xxiii.
The Lord reigneth, xciii.
The Lord reigneth: let xcvii.
The Lord reigneth: let xcix.
The Lord ſaid vnto my cx.

V

Vnto thee, O Lord, xxvii.
Vnto thee, O Lord, liſt xxv.

W

We haue heard with xliiii.

| | Pſalme. | | Pſalme. |
|---|---|---|---|
| We will praiſe thee, | lxxv. | Why ſtandeſt thou farre | x. |
| When Iſrael went | cxiiii. | Wickednes ſaith to | xxxvi. |
| When the Lord | cxxvi. | | |
| Who ſo dwelleth in | xci. | y | |
| Why boaſteſt thou thy | lii. | Yet God is good to | lxxiii. |
| Why doe the heathen | ii. | Yet my ſoule keepeth | lxii. |


*The end of the firſt Table.*

# THE SECOND TABLE CONCERNING THE CHIEFE points of our religion contained in *the Pſalmes.*

The firſt number noteth the Pſalme, the *ſecond the verſe.*


GOd, Pſalme 2,2. Pſalme. 5,4. Pſalm. 7. 10. Pſalm. 16,2. Pſalme. 18. 31. God is ready to be found. Pſal. 46.1 God is our God for euer: he ſhalbe our guide vnto death. pſa. 48,14. He is the father of the fatherles. Pſal. 68,5. pſal. 46,7. pſal. 50,3. As the father hath compaſsion on his children, ſo hath the Lord on them that feare him, pſalme. 103,13. Our God is in heauen: he doth whatſoeuer he will. pſal. 115.3.

His name pſal. 5.11. pſal 8. 1. pſa. 9,10. pſa 18.49. pſa. 21, 7 pſal 23,2 pſal. 31.2. pſa. 44. 5.20. pſal. 54,1. pſal. 66,4. pſa. 68.37 pſal. 71,19. pſal. 74 2. pſal. 78,9 pſal 79.9. God will exalt him that knoweth his Name. pſal. 91.14 pſal 106 8 pſal. 115. pſa. 118,10. pſalme. 124.8.

Of prayer vnto God, pſal. 18.6. pſalme. 22.2. pſal. 32.6. pſal. 34,15. pſa 56,9. pſa. 97.1 He ſhall call vpon me, and I will heare him. pſal 91,13. pſal 107,13. pſal. 120,1. The Lord is nigh vnto all that cal vpon him pſal. 145,18.

His praiſe and glory. pſal. 8,2. pſal. 19,1 pſal. 22,22 pſa. 29.9. pſal. 34.1. pſa. 47,7. Cal vpon me in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me pſalm. 50,15. This is better then offring of bullocks. pſal. 69.31. Seuen times a day do I praiſe thee pſalm. 119.164. pſalme. 134.1 pſal. 135.1. pſal. 145,2.

His ſaluation. pſalm. 21,1 pſal. 37.39. pſal. 62,7. I will take the coppe of ſaluation. pſal. 116,13. I am thine: ſaue me.

me.Pſal.119.94.

His trueth. Pſalme 25,10 pſal.31,5.pſal.30.3.pſal.35,6 pſal.39,11.pſa.42,3.pſa.35,7 pſal.56,11.pſa.68,14.pſalm. 90,4. Hee performeth his promiſe to a thouſand generations.pſal.105,8.pſal.117, 2.pſal.119,90.

His power. Pſalme 18,7. pſa.19,1.pſa.32,28.pſa.29.4 pſal.33.7 pſa.44,3.pſa.46,9. pſa.47,2 pſa.62,12.pſa.65,6 pſal.66,3.pſ.68,1.The chariots of God are 20000. Angels.pſ.68.17.pſ.77,13.pſal. 89,7.pſal.90,3.pſa.97,5.pſa. 104,2.pſal.111,6.pſal.114,8 pſal 127,1.pſal.135,67 pſal. 144,6.pſal.145,4.

His knowledge.Pſalme.1, 8.pſal.7,9.pſal.10,14.pſa.33, 13.pſa.44,21.pſa 52,3. Thou haſt counted my wandrings, and put my teares in thy bottel pſa.56.8 pſa.66.5.pſa.90, 4.pſa.139,1 pſal.2,3. pſalme 147.4.

His prouidence. Pſal. 32, 9.pſal.23,1 pſal.24,1. pſ. 27, 10.pſal.31.15.He faſhioneth their hearts enery one. pſal. 33,15 pſ.37.23.Caſt thy burthen vpon the Lord. pſal 55, 22 pſ.71,6 pſa.75,6. pſa. 90, 2.pſal.91,11 pſa.94.9 pſalm. 104 throughout.pſalm 105, 19.pſa.107,24.pſalme 113, 6. It is in vaine to riſe early. pſal.127,2 pſal.135,6,7 pſa. 139,throughout.The eyes of all things waite vpon thee. pſal.145,15.pſal.146,7. pſal. 8,9.pſal.147.4,8,9.

His election. Pſalme 4. 3. Hee will not ſuffer his to fall for euer. pſalme 55,22.pſal. 65,4.

His reprobation.Pſal. 57, 3.and 4.pſ.58, 3.pſa.69,28.

His wrath. Pſalme 2, 12. pſalme 5,5.pſalme 30,5.pſal. 38,2.pſalme.59,3.pſalme 60, 1. The cup of his wrath wrung out to the wicked. pſal.75,8.pſal.76,7.pſal. 78, 38.pſal.106,40.

His iuſtice.Pſal.25,8.pſa. 35,24.pſal.36,6.pſ.57,12.pſ. 67,4.pſa.72.3 pſa.85,10.pſa. 89,14.pſ.96, 10.In thy ſight ſhall no man liuing be iuſtified.pſal.143.2.

His loue and mercy.Pſa.5, 12,pſal.9,9.pſa.16,11.pſ.17, 8.pſal.8,19.pſa.31,19 pſal. 33,5 pſa.34,8.pſa.36,5.pſal. 40,5.pſ.37,10.pſ 62,12.Thy louing kindnes is better then life.pſa.63,5.pſ 81.5.pſa.85, 13.pſa.87,15.pſ.89,1,33.pſ. 103,8. As far as the heauen is aboue the earth,ſo great is his mercy towards them, that feare him.pſal.103,11. pſa.118,1.pſal.130,4,7.pſal. 136.throughout.

His word Pſa.12,6.pſa.17, 4.Gods word is to be deſired aboue golde.pſal.19.10.pſa. 18.30.pſa.19.8.pſ.33.4 pſa. 56,4,19.pſ 119.throughout. Curſed are they that do erre from thy word.Pſal.119,21, 72.His word ought to be our continuall meditation.pſal.

119,

119,97. By his word haue we more vnderſtanding,then our teachers.pſ.119.99. The word of God is a light to our feete. pſal.119,105. The firſt entrie of thy word giueth light to the ſimple, pſal.119,130. The word of God is our delite in affliction. pſal.119.143 pſal. 147 15.

Of faith and truſt in him. Pſal.3.5 pſal.4.5,8 pſal.5.11. pſal.7,1.pſal.16.8.pſal.18.30, pſal 22.4 pſal.23,4 pſal.25,3. pſal.27 1,13 pſa.28,7.pſal.31, 10.pſal.34,10.22.pſa.37.3.pſ. 37.4.5.9. Wee will not feare though the mountaines bee moued. Pſalm.46,*,I will not feare what fleſh can doe to me.pſal.36,4,11.pſa.71,5.pſa. 90.7. I beleeued, therefore I ſpake.pſal.116,10. They that truſt in the Lorde, ſhalbe as mount Zion, that cannot be moued.pſal.125.1.

Hee is our inheritance and our ſufficiencie. Pſal.16,5.11. pſal.18.2.pſal 23.1.pſa.34,10. pſal.36.8.pſal.61,5. Whome haue I in heauen but thee? pſ. 73.25.Open thy mouth wide, and I will fill it, pſal 81,10. pſal.119.57.

¶ Chriſt the ſonne of God. Pſal.2,7.pſal.16.10. pſal.18, 41,50.pſal.21,4. My familiar friend hath lift vp his heeles againſt me,pſal.41,9 pſal.45, 3.6.pſal.55,12. Hee ſhall ſay, Thou art my father,and I will make him my firſt borne. pſa. 89,27.pſal.61,6 pſa.68,18.pſ. 69,21.pſa 72.7. pſal.89,4,26. The 100 pſal. doeth deſcribe the diuinitie of Chriſt and his kingdome and his prieſthood.

His kingdome. Pſal.2,8 pſ. 18,44.pſal.45,4,6.pſal.68,18. pſal.72,8.pſal 89,27.

His Prieſthood. Pſal.40,6. Sacrifice & offring thou didſt not deſire.

His eternitie. Hee asked life, thou haſt giuen him life for euer and euer. Pſalme.21, 4.pſalme.61,6,7. pſalm 27,7. pſalme.89 4.

His afflictions.Pſ.22,16,18.

His death.Pſalm.22,15,16, 18.pſal.69.21.

His burial.Pſal.16.10.

¶ The ſpirit of God.Pſalm, 51,13 pſal.104.23 ptal.139, 7.pſal.143,18.

Creating.pſalme.23.6 pſa. 103.30.pſal.104.33

Gouerning. Pſal 139.7.pſa. 143,10.

Renuing. Pſal. 51,10. pſal. 104.33.

¶ Man. Pſal.4,2.pſa.8.4.pſ. 12,1. pſal.14.2 pſal.16,3 pſal. 33,13.Man in his beſt eſtate is altogether vanitie. pſal.39.5. pſa.49.12. I was borne in iniquitie and conceiued in ſinne. pſa 51,5. Not one that doeth good.pſal.53,3. Vaine is the helpe of man.pſal 60,11.pſal. 62.9.pſal 76.10 pſalm.78 39. pſal.109.12. Al men are liers, ptal.116 11.The Lord is with me: therefore I will not feare what man can doe vnto mee,

pſal.

Psal.118,6.psal.144.3.

His creation. Psal.8,5.psal 100,3. God knoweth whereof wee are made: hee remembreth that wee are but dust psal.103,14.psal.119,73.psal.139.12,15,16.

His infirmitie.psal.6,6.psa. 14,3.psa.19,12.psal.22,6.psa. 39.6,11.psal 49.10. The children of men are vaine: the chiefe men are lyers: to lay them vpon a ballance, they are lighter then vanitie. psal. 62.9.psa 78,39.ps. 89.47.psa. 90,5.psal.103 15.16.psa.106, 13.psal. 09,23.psa.144,4.psa. 146,4.

His glory. Thou hast made him a litle lower then God, and crowned him with glorie psal.8,5,6.psal.78.25.psal. 100 3.

His innocencie. psal.15 2. psal.17,3 psa.18,20 psa 24.4. psal.119.1.

His felicitie and blessednes. Psal.1,2.psal.24,5 psal.32,1. psal.37,12,psal 40,4.psal.41,1 psal.55,4.psal 89.15 psal.112, 1.psa.119,2 psa.128.throughout.psal.144.15.psal.146,5.

¶ The poore. Psal.14,6.psa. 18,17 psa.22,26.psa.24,6.psa. 33,10.psal.40.17 psal.41,1. psa 69 29 psa.113,7 God raiseth the poore out of the dust. psal 107,41. psal.104.12.psal. 113,7.

¶ The elect and chosen psa. 4,3 Blessed is hee, whom thou chusest, and causest to come to thee. Psal.63,4.

The nature of the reprobate and reproued. Psalme, 38,20.

The wicked are strangers from the wombe, euen from the belly haue they erred psalme 58.3. Let them be put out of the booke of life. psal. 69.28.

¶ The Church. Psal.7,7 ps. 15.1.psal 22.25.psal.24,3.psa. 27,4.psal.33.12.psal 45,2,10. psal.46.4.psal 48 2 psal 65.4. psal.68,16.psal.74,3,19. psal. 76,4.psal.7.,3. The Church a vine.psal.80.8 psal.55.10.psa. 92,14.psal 121. throughout. psal.122,throughout. psalme 129.throughout.

Beloued of God. Psal 29.11. psal 33,12.psal 45.9 psal.46.5. psal.68,16.psal.87.2 psal.124. 1.psal.132,throughout.Psalm. 149,5.

Desired of the godly. Psal. 23,6. psal.26.8 psal 63,4.psal. 68,4. The zeale of thine house hath eaten mee. psal.69. 9.psal.84.2 psal 102,14.psal. 122,1. psal 126 throughout. psal.132,3,4.psal 137,5.6,7.

Persecuted by the wicked. Psalm.10. 10.psal.14 4.psalm. 42,11.psalme.56,1.psal.71,3. psal.105,10. Thou gineſt vs as sheepe to be eaten. psalm 44, 11. Thou sellest thy people without gaine psal.44,12,22. psal.56.1.psal 79 3. psal.105, 10.psal.123.4.psal.129 2.

Defended by God. Psalme. 9.12,14.psal.12,5 psalm 17,7. psal.18,16 psal.32,24 psal.37 24.Psalm.

24 psal.46,6.psal.60,12 psal. 62,6 psal.63,9.psa.74,3.psal. 105.throughout Psalm 106. psal.109. He that keepeth it wil not slumber.psal.121,3,4. psal.124,1. As the mountaines are about Ierusalem:so is the Lord about his people for e vermore,psa.125,2.psal.129, 4.psal.136,throughout.

The godly. Psal. 12.7. psal. 24,5. in whose eies a vile person is contemned. Psal. 15.4. psal.16 psal.31,23.psal.34.10 ps.37,16,24.25.37.ps.38,20. psa.42.1.psal.44,17. psal.49, 14.psal.52.8 psal.55,22 psal. 58,10.psal 97,11.

Vnto the righteous ariseth light in darknesse.Psa.112,4.

The wicked.Psal.1,4.psal.3 7.psa.7,14 psa.9,15 psal.10.3 psal.11.6.psal.12,2.8 psa.14.1 psal.17,10.psa.36.1.psa.37,15 21,30. 35. what hast thou to doe to take my couenant in thy mouth.psa.50,16.psa.52,1 ps 53,1.Because they haue no changes, therefore they feare not God.psal.55,19.psal.73,3 psal.92,7. Though they curse yet thou wilt blesse. psal.109. 28.psal.125,3,5. They are like the grasse vpon the house top. psal.129,6,7.

The loue of our enemies, Ps.7.3,4. ps.35.14.mine eyes gush out with teares, because they keepe not thy Law.psa. 119,136,139. Of the loue of brethren.psal.133 through.

The hatred of Gods enemies.psa.5,9,10.ps.31,6.psal. 37.20.psal.35,15.psal.59,12, 13.psal.68.21. Powre foorth thine anger vpon them. Psal. 69.24.ps.137.8,9 ps 139,21.

Threatnings against the wicked. Psal.2, 12. psal.5,7. psal.11,8.psal. 52 psal.54,4.

The bloody and deceitfull shall not liue halfe their daies. psal.55, 23.psal. 57,6. psal.63.9 psal.64.7.psa.68,2. Saluation is farre from the wicked because they seeke not thy statutes. Psal. 119, 155.

¶ Of Kings and princes.psa. 2,2.10. Princes ought to bee sheilds to the Church psalm. 47,5.psal.68, 12 psa.83.7.psa. 94,20. Hee shall cut off the spirit of Princes: he is terrible to the Kings of the earth. psa.76,12. The duty of kings and princes psal 101,5,6,7. psal.107,4.psal. 119,23,116. psa.138,4. Put not your trust in princes.ps.146,3.ps.145,9.

¶ Of sinne. Who can vnderstand his faults? cleanse me from secret sinnes.psa. 9,12. Keepe thy seruant from presumptuous sinnes. psal.19,13. psa 25,7.psa.38,3. psa.40.12. psal.51,3.psa 89,8.psa.103.3, 10. As far as the East is from the West: so farre hath hee removed our sinnes from vs. psal.103,12. We haue sinned with our fathers. psa. 106. 6. psal.107.33 If thou, O Lord, marke iniquities, who can stand? psal.103,3.

¶ Of afflictions, Psal 9,18. psal.

pſal.23,4.pſal.30,7.pſal.34, 19,20. Great are the troubles of the righteous: but the Lord deliuereth them out of all. The Lord will turne thy bed in thy ſickeneſſe.pſal.41, 3.pſal.55,1.pſal.66,10.pſ 68, 13.pſal.69,1.pſal.71,20. pſal. 77,2.pſal.78, 34.pſal.79,11. pſal.81,7.pſa 94,12.pſa.103, 6.pſal.106,44.pſal.118, 18. Before I was afflicted, I went aſtray. pſ.119,67,71,75. Except thy Law had bin my delire, I had periſhed in mine affliction. pſal.119,92. pſal. 129,1 pſa.145,14.pſa.147,3.

¶ Of patience. Pſal. 37,7, 34.pſal.38,14.pſal.39, 1.pſal. 37,1.pſal.62,1.

¶ Of death.pſal.6,5. pſal. 55,4.pſal.56,13. Deare is the blood of the Saints pſal 72, 44. He wil auenge the blood pſal.79,10,11.pſal. 104, 29. Precious in the ſight of the Lord is ỹ death of his Saints. pſal.116,15.

¶ Of deliuerance.pſal.9,7 pſal.18,7 pſal.37,19. pſa.56, 13.pſal.66,12.pſal.68,6.pſal. 71,20.pſal.102,20.pſ.124,7.

¶ Of repentance. Pſal.5,6. pſal.6,6.pſal.32,5 pſa.34,18, pſal.40.11.

¶ What man ought to do. pſal.1,2 pſal.15,5. pſa.34,14. pſ 51,17.pſ 119. throughout.

What man ought to auoid. pſal.1,1.pſal 15.3. pſal.16,4. pſal.26.5.pſal.112,5.pſa.119, throughout.

¶ Of the feare of God. pſ. 25,12,14.pſal.31,19. pſa.33, 18.pſ.34.7,9. The beginning of wiſdom is the feare of the Lord.pſal.111, 10.pſal. 112, 1.pſa.128,1.pſa.145,20.pſal. 147,11.

¶ Of humilitie. Pſal.25,9. pſal.34.2.pſa.37,11.pſa.131. throughout. Pſal.147,6.

Prayers of complaints. Pſa. 6,pſal.10,1.pſal.22,1 pſ. 38. pſa.44.9.pſal.55,1.pſal.140, throughout.

¶ Prayers againſt the wicked. Pſa.5,10.pſal.7,6,9 pſa. 9,20.pſal.10,15.pſ 17,13 pſ. 25,3 pſa.-8,4 pſa.31,18, 26. pſa.53,4.pſa.36,11.pſa.37,2. pſa.40,14.pſa 54,5.pſa 55,9. They thinke to eſcape iniquitie: caſt them downe in thine anger.pſal.56,7 pſa 58, 6. Bee not merciſull to thoſe that tranſgreſſe malicioufly. pſ 59,5.pſ.69,23. Powre out t'y wrath vpon them that haue not knowen thee. pſal. 79,6.pſa.85,13.pſa.94,2.pſa. 109.7.pſa.140,10.pſa.141,6.

Prayers of thankeſgiuing and praiſe pſal.9.7 pſa.44,8. pſa.103.throughout. pſa.104. pſal 105 pſal.107 pſ.144,12. pſal.148.throughout.

Of ſacrifices.pſa.40.6.pſa. 50,8.pſal.51,16,17, 19. A ſacrifice of praiſe. pſal.116,17.

God heareth not the praiers of the wicked. pſa.18,41 . pſal 66.18.

¶ Of the flatterer. Pſa.52, 4 pſal.55,21.pſal.120,2.pſa. 140,11.

¶ Of

¶ Of Idolatrie, Psal. 16.4. psal.44,20. psal.78,58. psal.7, 19. All the gods of the heathen are idoles: but the Lord made the heauens psal.96,5. psal.57,7. psa.106,19.36 psal. 115.4. psal.135,15,16.

¶ Of worldly confidence. Psal.20,7 psal.31, 11. psa.33, 16,17. psal.38, 11. psal.39,6. psal.44,6. psal.49,6. Hee shall take nothing away with him. psal.49,17. Trust not in oppression: if riches increase set not your hearts thereon. psal. 52,7. psal.62,10. psa.69,8. Let their table be a snare. psa.69, 22. For my friendship they were mine aduersaries. psal. 109,4. psal.118,8. psal.142,4.

FINIS.

THE

psal.23,4.psal.30,7.psal.34, 19,20. Great are the troubles of the righteous: but the Lord deliuereth them out of all. The Lord will turne thy bed in thy sickenesse. psal.41, 3.psal.55,1.psal.66,10.ps 68, 13.psal.69,1.psal.71,20. psal. 77,2.psal.78,34.psal.79,11. psal.81,7.psa 94,12.psa.103, 6.psal.106,44 psal.118,18. Before I was afflicted, I went astray. ps.119,67,71,75. Except thy Law had bin my delire, I had perished in mine affliction. psal.119,92. psal. 120,1 psa.145,14.psa.147,3.

¶ Of patience. Psal. 37,7, 34.psal.38,14.psal.39, 1.psal. 37,1.psal.62,1.

¶ Of death.psal.6,5. psal. 55,4.psal.56,13. Deare is the blood of the Saints psal 72, 44. He wil auenge the blood psal.79,10,11.psal. 104, 29. Precious in the sight of the Lord is ỹ death of his Saints. psal.116,15.

¶ Of deliuerance.psal.9,7 psal.18,7 psal.37,19. psa.56, 13.psal.66,12,psal.68,6.psal. 71,20.psal.102,20.ps.124,7.

¶ Of repentance. Psal.5,6. psal.6,6.psal.32,5 psa.34,18. psal.40.11.

¶ What man ought to do. psal.1,2 psal.15,5. psa.34,14. ps 51,17.ps 119. throughout.

What man ought to auoid. psal.1,1.psal 15.3. psal.16,4. psal.26.5.psal.112,5.psa.119, throughout.

¶ Of the feare of God. ps. 25,12,14.psal.31,19. psa.33, 18.ps.34.7,9. The beginning of wisdom is the feare of the Lord.psal.111, 10.psal. 112, 1.psa.128,1.psa.145,20.psal. 147,11.

¶ Of humilitie. Psal.25,9. psal.34.2.psa.37,11.psa.131. throughout. Psal.147,6.

Prayers of complaints. Psa. 6,psal.10,1.psal.22,1 ps. 38. psa.44.9.psal.55,1.psal.140, throughout.

¶ Prayers against the wicked. Psa.5,10.psal.7,6,9 psa. 9,20.psal.10,15.ps 17,13 ps. 25,3 psa.28,4 psa.31,18, 26. psa.53,4 psa.36,11.psa.37,2. psa.40,14.psa 54,5.psa 55,9. They thinke to escape iniquitie: cast them downe in thine anger.psal.56,7 psa 58, 6. Bee not mercifull to those that transgresse maliciously. ps 59,5.ps.69, 23. Powre out thy wrath vpon them that haue not knowen thee. psal. 79,6.psa.83,13.psa.94,2.psa. 109.7.psa.140,10.psa.141,6.

Prayers of thankesgiuing and praise psal 9.7 psa.44,8. psa.103.throughout. psa.104. psal 105 psal.107 ps.144,12. psal.148.throughout.

Of sacrifices.psa.40 6.psa. 50,8.psal.51,16,17, 19. A sacrifice of praise. psal.116,17.

God heareth not the praiers of the wicked. psa.18,41 psal 66.18.

¶ Of the flatterer. Psa.52, 4 psal.55,21.psal.120,2.psa. 140,11.

¶ Of

¶ Of Idolatrie, Pſal. 16.4. pſal.44.20. pſal.78,58. pſal.7, 19. All the gods of the heathen are idoles: but the Lord made the heauens pſal 96,5. pſal.57,7. pſa.106,19,36 pſal. 115.4. pſal.135,15,16.

¶ Of worldly confidence. Pſal.20,7 pſal.31, 11. pſa.33. 16,17. pſal.38, 11. pſal.39,6. pſal.44,6. pſal.49,6. Hee ſhall take nothing away with him. pſal.49,17. Truſt not in oppreſſion: if riches increaſe ſet not your hearts thereon. pſal. 52,7. pſal.62,10. pſa.69,8 Let their table be a ſnare. pſa.69, 22. For my friendſhip they were mine aduerſaries. pſal. 109,4. pſal.118,8. pſal.142,4.

FINIS.

THE

# THE BOOKE OF IOB.

## THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words and subtill disputations brought him almost to dispaire: for they set foorth God as a severe Iudge, and mortall enemie vnto him which had cast him off, wherefore in vaine hee should seeke vnto him for succour. These friends came vnto him vnder pretence of consolatio, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, and at length had a good successe. In this storie we haue to marke that Iob maintaineth a good cause, but handleth it euill: against his aduersaries haue an euill matter, but they defend it craftily. For Iob helde that God did not alway punish men according to their sinnes, but that hee had secret iudgements whereof man knew not the cause, and therefore man could not reason against God therein, but hee should be condemned. Moreouer, he was assured that God had not reiected him, yet through his great torments, and affliction he brasteth forth into many inconueniences both of words and sentences, & sheweth himself as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Against, the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into dispaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iam. 5. 11.

CHAP

## CHAP. I.

*1 The holinesse, richesse, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 Hee tempteth him by taking away his substance, and his children. 20 His stedfastnesse and patience.*

THere was a man in the land of (a) Vz called Iob, and this man (b) was an vp right and iust man, (c) one that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters.

3 His (d) substance also was seuen thousand sheep, and three thousand camels, and fiue hundreth yoke of oxen, and fiue hundred shee asses, and his family was very great, so that this man was the greatest of all the † men of (e) the East.

4 And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eat and to drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and (f) sanctified them, and rose vp early in the morning and (g) offered burnt offerings according to the number of them all. For Iob thought, It may be that my sons haue sinned, and (h) blasphemed God in their hearts: thus did Iob (i) euery day.

6 ¶ Now on a day when the (k) children of GOD came and stood (l) before the Lord, Satan came

*a That is, of the countrey of Iaumea, as Lamen. 4. 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen 36. 28*

*b For as much as he was a Gentile and not a Iew, and without hypocrisie, it declareth that among the heathen God hath his*

*c Hereby is declared, what is ment by an vpright, and iust man: & His children and riches are declared to commend his vertue in his prosperity and his patience and constancy, when God had taken them from him.* † Ebr. children. *e Meaning the Arabians, Chaldeans, Idumeans, &c. f That is, commanded them to be sanctified: meaning, that they should consider their faults, that they had committed, and reconcile themselues for the same. g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had, to saue his children. h In Ebrew it is, and blessed God, which is sometimes taken for blaspheming and cursing, as here, and 1 King 21. 10. and 13. &c. i While the feast lasted. k Meaning the Angels which are called the sonnes of God, because they are willing to execute his will. l Because our infirmitie cannot comprehend God in his Maiestie, he is set forth vnto vs as a king, that our capacitie may be able to vnderstand that which is spoken of him.*

(m) came also among them.

7 Then the Lord said vnto Satan, Whence (n) comest thou? And Satan answered the Lord, saying, (o) From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth an vpright and iust man, one that feareth God and escheweth euill?

9 Then Satan answered the Lord, and said, Doth Iob feare God for (p) nought?

10 Hast thou not made an (q) hedge about him and about his house, and about all that hee hath on euery side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But stretch out now thine hand & (r) touch all that he hath, to see if he will not blaspheme thee (s) to thy face.

12 Then the Lord said vnto Satan, Loe, all that he hath is in (t) thine hand: onely vpon him selfe shalt thou not stretch out thine hand. So Satan departed from the (u) presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the (x) Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and saide, The (y) fire of God is fallen from the heauen, and hath burnt vp the sheepe, and the seruants, and de-

*m This declareth that although Satan bee aduersary to God, yet he is compelled to obey him, and doe him all homage, without whose permission & appointment he can doe nothing.*

*n This question is asked for our infirmitie: for God knew whence he came.*

*o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8.*

*p He feareth thee nor for thine owne sake, but for the commodity that he receiueth by thee.*

*q Meaning, the grace of God, which seruel Iob as a rampart against all tentations.*

*r This signifieth that Satan is not able to touch vs, but it is God that must doe it.*

*s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperity, which vice is disclosed in the time of their aduersity.*

*t God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him.*

*u That is, went to execute that which God had permitted him to doe: for else he can neuer goe out of Gods presence.*

*x That is, the Arabians.*

*y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, for as much as he might see, that not only men were his enemies, but that God made warre against him.*

noured

noured them: but I onely am escaped alone, to tell thee.

17 And whiles he was yet speaking, another came and saide, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I only am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and saide, Thy (x) sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wilderneſſe, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I only am escaped alone to tell thee.

20 Then Iob arose, and (a) rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped.

21 And said, *Naked came out of my mothers wombe, and naked shal I returne (b) thither: the Lord hath giuen, and the Lord hath taken it: (c) blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God (d) foolishly.

x *This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another more grieuous to try vs, and teach vs obedience.*

a *Which came not of impatiencie, but declareth that the children of God are not insensible like blockes but that in their patience they feele affliction, and griefe of minde, yet they keepe a meane herein, and rebell not against God as the wicked doe.* Eccles 5. 14. 1. timo. 6. 7. b *That is, into the belly of the earth, which is the mother of all.* c *Hereby he confesseth that God is iust and good, although his hand be sore vpon him.* d *But declareth that God did all things according to iustice and equity.*

## CHAP. II.

*6 Satan hath permission to afflict Iob. 9 His wife temteth him to forsake God. 11 His three friends visit him.*

AND on a day the (a) children of God came and stood before the Lord, and (b) Satan came also among them and stood before the Lord.

2 Then the Lord said vnto Satan, Whence commest thou? and Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth?

a *That is, the Angels, as Chap. 1. 6.*

b *Read Chap. 1. 6.*

* an vpright and iust man, one that feareth God, and eſcheweth

Ezek. 14. 14. chap. 1. 1.

escheweth euill? for yet he continueth in his vprightnes,
(c) although thou mouedst me against him, to destroy him
(d) without a cause.

4 And Satan answered the Lord, and said, (e) Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, & touch his (f) bone & his flesh, to see if he wil not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, hee is in thine hand, but saue (g) his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore (h) boiles, from the sole of his foote vnto his crowne.

8 And he tooke a (i) pot sherd to scrape him, and he sate downe among the ashes.

9 Then said his (k) wife vnto him, Doest thou (l) continue yet in thine vprigitnesse? (m) blaspheme God, and die.

10 But he said vnto her, Thou speakest like a foolish woman: shall we receiue good at the hand of God, and not (n) receiue euill? In all this did not Iob sinne with his (o) lippes.

11 Now when Iobs three (p) friends heard of all this

*x Hee prooueth Iobs integrity by this that he ceased not to feare God when his plagues were grieuously vpon him.*

*d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.*

*e Hereby bee meant that a mans owne skinne is dearer vnto him then another mans.*

*f Meaning, his owne person. g Thus Satan can go no further in punishing, then God hath limited him. h This sore in assuel vehemency we wish as God plagued the Egyptians. Exod 9. 9 and it pleaseth to punish the rebellious people Deu 28. 27 so that thu tentation was most grieuous for of Iob enuied Gods fauour by the vehemency of his disease, he might haue thought he had God and cast him off. i And so state of all other helpe and meanes, and wonderfully afflicted with the sorrow of his soule. k Satan vseth the same instrument against Iob, as he did against Adam. l Meaning, what gaineth thou to serue God seeing he thus plagueth thee as though he were thine enemie. This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them that they trust in God in vaine. m For death was appointed to the blasphemer, and so he meant that he should be soone made out of his paine. n That is, to bee patient in aduersitie, as we reioyce, when he sendeth prosperity, and so to acknowledge him to bee both mercifull and iust. o He so bridled his affections, that his tongue through impatiencie did not murmure against God. p Which were men of authoritie, wise and learned, and as the Septuagint write Kings, and came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though hee had beene but an hypocrite, and so iustly plagued of God for his sinnes.*

euill

euill that was come vpon him, they came euery one from his owne place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knewe him not therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled (*q*) dust vpon their heads toward the heauen.

13 So they sate by him vpon the grounde seuen dayes, and seuen nights, and none spake a worde vnto him: for they sawe, that the griefe was very (*r*) great.

*q This was also a ceremonie, which they vsed in these countries, as the renting of their clothes in signe of sorowe, &c.*

*r And therefore thought that he would not haue hearkened to their counsell.*

## CHAP. III.

1 *Job complaineth and curseth the day of his birth.* 11 *He desireth to die, as though death were the ende of all mans miserie.*

AFterwarde (*a*) Iob opened his mouth, and (*b*) cursed his day.

2 And Iob cryed out, and sayd,

3 Let the day (*c*) perish, wherein I was borne, and the night when it was sayde, There is a man childe conceiued.

4 Let that day be darkenesse, let not God (*d*) regard it from aboue, neither let the light shine vpon it

5 *But* let darkenesse, and the (*e*) shadow of death staine it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darkenes possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate bee that night, and let no ioy bee in it.

8 Let them that curse the day, (being (*f*) ready to renew their mourning) curse it.

9 Let the starres of that twilight bee dimme through

*a The seuen dayes ended, Chap. 2. 13.*

*b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a maner yeeldeth, yet in the ende he getteth victorie, though he was in the meane time greatly wounded.*

*c Men ought not to bee wearie of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the nomber of dayes and let it not haue the light of the sunne to separate it from the night. e That is, the most obscure darkenesse, which maketh them afraide of death, that are in it: f Which curse the day of their birth, let them lay that curse vpon the night.*

darkenesse of it: let it looke for light, but haue none: neither let it (g) see the † dawning of the day,

10 Because it shutte not vp the doores of my *mother* wombe: nor hid sorowe from mine eyes.

11 (h) Why died I not in the birth? or why dyed I not, when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breastes?

13 For *so* should I nowe haue (i) lien and bene quiet, I should haue slept then, *and* bene at rest,

14 With the Kings and counsellers of the earth, which haue builded themselues (k) desolate places:

15 Or with the princes that had golde, *and* haue filled their houses with siluer,

16 Or *why* was I not hid, as an vntimely birth, *either* as infants, *which* haue not seene the light?

17 The wicked (l) haue there ceased from *their* tyrannie, and there they that laboured valiantly, are at rest.

18 The (m) prisoners rest together, *and* heare not the voyce of the oppressour.

19 There are small and great, and the seruant *is* free from his master.

20 Wherefore is the light giuen to him that is in miserie? and (n) life vnto them that haue heauy heartes?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse *and* reioyce, when they can finde the graue.

23 *Why is the light giuen* to the man whose way is (o) hid, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my rorings are powred out like the water.

*g Let it bee alwayes night and neuer see day.*

† Ebr. the eyeliddes of the morning.

*h This and that which followeth declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.*

*i The vehementie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to brast out into this errour of the wicked. k Hee noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and builde in most barren places, because they would hereby make their names immortall. l That is, by death the crueltie of the tyrants hath ceased. m All they that susteine any kinde of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh. n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted. o That seeth not howe to come out of his miseries, because he dependeth not on Gods prouidence,*

25 For

25 For the thing I (p) feared, is come vpon me, and the thing that I was afrayde of, is come vnto me.

26 I had no peace, neither had I quietnesse, neither had I rest, (q) yet trouble is come.

*p In my prosperitie I looked euer for a fall, as is come now to passe.*

*q The feare of troubles that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.*

## CHAP. IIII.

*5 Iob is reprehended of impatiencie, 7 And vniustice, 17 And of the presumption of his owne righteousnesse.*

THen Eliphaz the Temanite answered, and said,

2 If wee assay to commune with thee, wilt thou bee grieued? but (a) who can withholde himselfe from speaking?

3 Behold, thou hast taught many, and (b) hast strengthened the weary handes.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee & thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy (c) feare thy confidence, thy patience, and the vprightnes of thy wayes?

7 Remember, I pray thee: who euer perished being an (d) innocent? or where were the vpright destroyed?

8 As I haue seene, they that (e) plowe iniquitie, and sow wickednesse, reape the same.

9 With the (f) blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the (g) Lion, and the voyce of the Lionesse, and the teeth of the Lions whelpes are broken.

11 The Lion perisheth for lacke of pray, and the Lions whelpes are scattered abroade.

12 But a thing was brought to me (h) secretly, and mine eare hath receiued a litle thereof.

*a Seeing this thine impaciencie.*

*b Thou hast comforted others in their afflictions, and canst not nowe comfort thy selfe.*

*c Thus he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.*

*d Hee concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the carnal men make against the children of God.*

*e They that do euill, cannot but receiue euill. f He sheweth that God needeth no great preparation to destroy his enemies: for he can do it with the blast of his mouth. g Though men according to their office doe not punish tyrants (whom for their crueltie hee compareth to lions and their children to their whelps) yet God both is able, and his iustice will punish them. h A thing that I knewe not before was declared vnto me by vision: that is, that whosoeuer thinketh himselfe iust, shalbe found a sinner, when he commeth before God.*

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread which made all my bones (i) to tremble.

15 And the winde passed before mee, and make the haires of my flesh to stand vp.

16 Then stoode one, and I knewe not his face: an image was before mine eyes, and in (k) silence heard I a voyce, saying,

17 Shall man be more (l) iust then God? or shal a man be more pure then his maker?

18 Behold, he found no stedfastnes in his seruants, and laide follie vpon his (m) angels.

19 How much more in them that dwell in houses of (n) clay, whose foundation is in the dust, which shalbe destroyed before the moth?

20 They bee destroyed from (o) the morning vnto the euening: they perish for euer, (p) without regard.

21 Doeth not their dignitie goe away with them? doe they not die, and that without (q) wisedome?

*i In these visions which God shewed to his creatures, there is euer a certaine feare ioined, that the authoritie thereof might be had in greater reuerence.*

*k When all things were quiet, or when the feare was somewhat assuaged as God appeared to Eliah,* 1. King. 19. 12.

*l He proueth that if God did punish the innocent, the creature should bee more iust then the Creator, which were a blasphemie. m If God finde imperfection in his angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, when he would iustifie himself against God? n That is, in this mortall body, subiect to corruption.* 2. Cor. 5. 1. *o They see death continually before their eyes, and dayly approching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.*

## CHAP. V.

*1, 2. Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power in destroying the wicked, and deliuering his.*

CAll now, if any wil (a) answere thee, and to which of the Saints wilt thou turne?

2 Doubtlesse (b) anger killeth the foolish, and enuie slayeth the idiote.

3 I haue seene the (c) foolish well rooted & suddenly

*He willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as he doeth.*

*b Murmuring against God in afflictions increaseth the paine, and vexeth vs to folly.*

*c That is, the sinner that hath not the feare of God.*

I (d) cur-

I(d) curſed his habitation, *ſaying*,

4 His(e) children ſhalbe farre from ſaluation, and they ſhalbe deſtroyed in the (f) gate, and none ſhall deliuer them.

5 The hungrie ſhall eate vp his harueſt: yea, they ſhall take it from among the (g) thornes, and the thirſtie ſhall drinke vp their ſubſtance.

6 For miſerie commeth not forth of the duſt, (h) neither doeth affliction ſpring out of the earth.

7 But man is borne vnto (i) trauayle, as the ſparkes flie vpward.

8 But I would inquire (k) at God, and turne my talke vnto God:

9 Which (l) doeth great things and vnſearchable, *and* marueilous things without nomber.

10 Hee (m) giueth rayne vpon the earth, and powreth water vpon the ſtreetes,

11 And ſetteth vp on hie them that be low, that the ſorowfull may be exalted to ſaluation.

12 Hee ſcattereth the deuices of the craftie: ſo that their handes cannot accompliſh that which they doe enterpriſe.

13 *He taketh the wiſe in their craftines, and the counſell of the wicked is made fooliſh.

14 They meete with (n) darkeneſſe in the day time, and (o) grope at noone day, as in the night:

15 But hee ſaueth the (p) poore from the ſword, from their (q) mouth, and from the hand of the violent man,

16 So that the poore hath *his* hope, but iniquitie ſhall (r) ſtop her mouth.

*d I was not meued with his proſperitie but knewe that God had curſed him and his.*

*e Though God ſometime ſuffer the fathers to paſſe in this worlde yet his iudgements will light vpon their wicked children.*

*f By publique iudgement they ſhalbe condemned, and none ſhall pitie them.*

*g Though there be but two or three eares left in the hedges, yet theſe ſhalbe taken from him.*

*h That is, the earth is not the cauſe of barrenneſſe and mans miſerie, but his owne ſinne. i Which declareth that ſinne is euer in our corrupt nature: for before ſinne it was not ſubiect to payne and affliction. k If I ſuffered as thou doeſt, I would ſeeke vnto God. l He counſelleth Job to humble himſelfe vnto God, to whome all creatures are ſubiect, and whoſe workes declare that man is inexcuſable, except he glorifie God in all his workes. m He ſheweth by particular examples, what the workes of God are.* 1. Corinth. 3. 19. *n In things plaine and euedent they ſhew themſelues fooles in ſtead of wiſe men. o This declareth that God puniſheth the worldly wiſe, whe threatned* Deut 28. 29 *p That is, he that humbleth himſelfe before God. q Hee compareth the ſlaunder of the wicked to ſharpe ſwords. r If the wicked bee compelled at Gods workes to ſtoppe their mouthes, much more they that profeſſe God.*

17 Beholde,

*f He will sende trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last which is here called the seuenth.*

17 Beholde, blessed *is* the man whom God correcteth: therefore refuse not thou the chastening of the Almighti.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee (*f*) in sixe troubles, and in the seuenth the euill shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt bee hid from the scourge of the tongue, and thou shalt not be afrayde of destruction when it commeth.

*t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.*

22 *But* thou shalt (*t*) laugh at destruction and dearth, and shalt not be afrayde of the beast of the earth.

23 For the stones of the fielde (*u*) shalbe in league with thee, and the beasts of the fielde shalbe at peace with thee.

*u When we are in Gods fauour, all creatures shall serue vs.*

24 And thou shalt knowe, that peace *shalbe* in thy tabernacle, and thou shalt visite thine habitation, and shalt not (*x*) sinne.

*x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.*

25 Thou shalt perceiue also, that thy seede *shall be* great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in (*y*) a full age, as a ricke of corne commeth in due season into the barne.

*y Though the children of God haue not alwayes this promise performed, yet God doeth recompense it otherwise to their aduantage.*

27 Loe, (*z*) thus haue wee enquired of it, *and* so it is, heare this and know it for thy selfe.

*z We haue learned these points by experience that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shal not long prosper and that the affliction which man sustaineth, commeth for his owne sinne.*

## CHAP. VI.

*1 Iob answereth, that his paine is more grieuous then his fault. 8 He wisheth death. 14 He complaineth of his friendes.*

*a To know whether I complaine without iust cause.*

*b My griefe is so great, that I dashe words to and fro.*

BVt Iob answered, and sayde,

2 Oh that my griefe were well weighed, and my miseries were layde together in the (*a*) balance:

3 For it would bee now heauier then the sand of the sea: therefore my words are (*b*) swallowed vp.

4 For the arrowes of the Almightie *are* in me, the venime whereof doth drinke vp my spirit, and the terrours of

of God (c) fight against me.

5 Doth the (d) wilde asse bray when he hath grasse? or loweth the oxe when he hath fodder?

6 That which is (e) vnsauourie, shal it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorowes, are my meate.

8 Oh that I might haue my (f) desire, and that God would grant me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand goe, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorrow let him not spare) (g) because I haue not denied the words of the Holy one.

11 What powre haue I that I should endure? or what is mine (h) ende, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, that there is in me no (i) helpe? and that strength is taken from me?

14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.

15 My brethren haue deceiued me as a (k) brooke, and as the rising of the riuers they passe away.

16 Which are blackish with yce, and wherein the snow is hid:

17 But in time they are dried vp with heat, and are consumed: and when it is hote, they faile out of their places.

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that go to Tema (l) considered them, and they

c *Which declareth that he was not onely afflicted in body but wounded in conscience which is the greatest battell that the faithfull can haue.*

d *Thinke you that I cry without cause, seeing the brute beasts doe not complaine when they haue what they would?*

e *Can a mans taste delight in that that hath no sauour? meaning that none take pleasure in affliction seeing they cannot away with things that are vnsauoury to the mouth.*

f *Herein he sinneth double, both in wishing through impatiencie to die, and also in desiring of God a thing which was not agreeable to his will.*

g *That is, let me die at once, before I come to distrust in Gods promise through my impatiencie.*

h *Hee speaketh ironically: he should bee brought to inconueniences, if his sorrowes should continue.*

i *Haue I not sought to helpe my selfe as much as was possible?* ‖ Or, wisedome, or lawe.

k *Hee compareth their friends which comfort vs not in miserie, to a brooke, which in summer when we neede waters, is dryed, in winter is hard frosten, and in the time of raine, when we haue no need, ouerfloweth with water.*

l *They that passe thereby to go into the hote countries of Arabia, thinke to finde water there to quench their thirst, but they are deceiued.*

that

that goe to Sheba, waited for them.

20 *But* they were confounded: when they hoped, they came thither, and were ashamed.

*m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for consolation at your handes.*

21 Surely now are ye *like* (*m*) vnto it: ye haue seene *my* fearefull plague, and are afraide.

22 Was it because I sayd, Bring vnto me? or giue a reward to me of your (*n*) substance?

23 And deliuer mee from the enemies hand, or ransome me out of the hand of tyrants?

*n He toucheth the worldlings, which for no neeessitie will giue part of their goods, and much more these men, which would not giue him comfortable words.*

24 Teach me, and I will (*o*) hold my tongue: and cause me to vnderstand, wherein I haue erred.

*o Shew mee wherein I haue erred, and I will confesse my fault.*

25 How (*p*) stedfast are the wordes of righteousnesse? and what can any of you iustly reproue?

*p He that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they be able to perswade him by reason.*

26 Doye imagine to reproue (*q*) words, that the talke of the afflicted should be as the wind?

*q Doe ye cauill at my wordes, because I should bee thought to speake foolishly, which am now in miserie?*

27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therefore be content to (*r*) looke vpon mee: for I will not lye before your face.

*r Consider whether I speake as one that is driuen to impatiencie through very sorow, or as an hypocrite, as you condemne me.*

29 Turne *I* pray you, let there bee none iniquitie: returne I say, *and ye shall see* yet my righteousnes in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

## CHAP. VII.

*1 Iob sheweth the shortnesse and miserie of mans life.*

*a Hath not an hired seruant some rest and ease? then in this my continuall torment I am worse then an hyreling.*

IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an (*a*) hyreling?

2 As a seruant longeth for the shadowe, and as an hireling looketh for *the ende* of his worke,

3 So haue I had as an inheritance the (*b*) moneths of vanitie, & painefull nights haue been appointed vnto me.

4 If I layed me downe, I sayd, When shal I arise? and measuring the euening, I am euen full with tossing too

*b My sorrowe hath continued from month to moneth, and I haue looked for hope in vaine.*

and

and fro vnto the dawning of the day.

5 My flesh is (c) clothed with wormes and filthinesse of the dust: my skinne is rent and become horrible

6 My dayes are swifter then (d) a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a wind, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall be no longer.

9 (e) As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall (f) come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not (g) spare my mouth, but will speake in the trouble of my spirit, and mourne in the bitternesse of my minde.

12 Am I a sea (h) or a whalefish, that thou keepest me in ward?

13 When I say, My couch shal relieue me and my bed shall bring comfort in my meditation.

14 Then feareſt thou me (i) with dreames, and astonisheſt me with visions.

15 Therefore my soule (k) chuseth rather to be strangled, and to die, then to be in my bones.

16 I abhorre it, I shall not liue alway: (l) spare me then, for my dayes are but vanitie.

17 What is man, that thou (m) doest magnifie him, and that thou setteſt thine heart vpon him?

18 And doest visite him euery morning, and trieſt him euery moment.

19 How long wil it be yer thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue (n) sinned, what shall I do vnto thee? O thou

c *This signifieth that his disease was rare and most horrible.*

d *Thus he speakeih in respect of the breuitie of mans life, which hope of returning maketh consideration whereof, to haue compassion on him.*

e *If thou behold me in thine anger, I shal not be able to stand in thy presence.*

f *I shall no more enioy the mortall life.*

g *Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words as I may that be speaketh as one ouercome with griefe of minde.*

*b Am not I a poore wretch? what needeſt thou then to lay so much paine on me? i So that I can haue no reſt night nor day. k He speaketh as one ouercome with sorrowe, and not of iudgement, or of the examination of his faith. l Seeing my terme of life is so short, as we haue one reſt and eaſe in Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kindes of perſwasion with God, that he might stay his hand. m After all tentations faith brattleth forth, and leadeth Iob to repentance: yet it was not in such perfection, that hee could bridle himselfe from reasoning with God, because what he ſtil strid his faith*

preſerues

preſeruer of men, why haſt thou ſet me *as a marke* againſt thee, ſo that I am a burthen vnto my ſelfe?

21 And why doeſt thou not pardon my treſpaſſe? and take away mine iniquity? for now ſhal I ſleepe in the duſt, *9 That is, I ſhall be dead.* and if thou ſeekeſt me in the morning, I ſhall (o) not be *found.*

## CHAP. VIII.

*1 Bildad ſheweth that Iob is a ſinner, becauſe God puniſheth the wicked and preſerueth the good.*

THen anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou talke of theſe things? and how long ſhall the words of thy mouth (a) *be as* a mightie winde?

3 Doth God peruert iudgement? or doeth the Almightie ſubuert iuſtice?

4 If thy ſonnes haue ſinned againſt him, and hee haue *a He declareth that their words which would diminiſh any thing from the iuſtice of God, is but as a puffe of winde that vaniſheth away.* ſent them into the place of their (b) iniquitie,

5 *Yet* if thou (c) wilt early ſeeke vnto God, and pray to the Almightie,

6 If thou bee pure and vpright, then ſurely he will wake vp vnto thee, and he wil make the habitation of thy righteouſneſſe proſperous.

7 And though thy beginning (d) be ſmall, yet thy latter ende ſhall greatly increaſe.

*b That is hath rewarded them according to their iniquities meaning, that Iob ought to be warned by the example of his children, that hee offend not God.* 8 (e) Inquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.

9 (For wee are but (f) of yeſterday, and are ignorant: for our dayes vpon earth *are* but a ſhadow)

10 Shall not they teach thee *and* tell thee, and vtter the words of their heart.

11 Can a (g)ruſh grow without mire? or can the graſſe

*c That is, if thou turne betime, whiles God calleth thee to repentance. d Though the beginnings be not ſo pleaſant, as thou wouldſt deſire, yet in the ende thou ſhalt haue ſufficient occaſion to content thy ſelfe. e Hee willeth Iob to examine all antiquitie, and hee ſhall finde it true which here hee ſaith. f Meaning, that it is not ynough to haue the experience of our ſelues, but to bee confirmed by the examples of them that went before vs. g As a ruſh cannot growe without moiſture, ſo cannot the hypocrite, becauſe hee hath not faith, which is moyſtened with Gods Spirit.*

growe without water?

12 Though it were in greene *and* not cut downe, yet shall it wither before any other herbe.

13 So *are* the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shal be cut off, and his truſt *shall be as* the house of a (*b*) spider.

15 He shal leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The (*i*) *tree* is greene before the Sunne, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, *and* are folden *about* the house of stones.

18 If *any* plucke it from his place, and it (*k*) deny *saying*, I haue not seene thee,

19 Behold, it will reioyce (*l*) by this meanes, that it may grow in another molde.

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand.

21 Til he haue filled thy mouth with (*m*) laughter, and thy lips with ioy.

22 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not *remaine*.

*b Which is so day, and to morow swept away.*

*i He compareth the iuſt to a tree, which although it be remooued out of one place vnto another, yet floriſheth: ſo the affliction of the godly turneth to their profit.*

*k That is, ſo that there remaine nothing there to proone whether the tree had growne there or no.* *l To be planted in another place, where it may grow at pleaſure.* *m If thou be godly, he will giue thee occaſion to reioyce, and thine affliction ſhall encreaſe*

## CHAP. IX.

*1 Iob declareth the mighty power of God, and that mans righteouſneſſe is nothing.*

THen Iob anſwered, and ſayd,

2 I know verily that it is ſo: for how ſhould man *compared* vnto God, be (*a*) iuſtified?

3 If he would diſpute with him, he could not anſwere him one thing of a (*b*) thouſand.

4 Hee is wiſe in heart, and mightie in ſtrength. who hath beene fierce againſt him and hath proſpered?

5 Hee remooueth the mountaines and they feele not

*a Iob heere anſwereth to that point of Eliphaz and Bildads oration, touching the iuſtice of God and his* *vnnocencie, confeſſing God to bee infinite in iuſtice, and man to bee nothing in reſpect.* *b Of a thouſand things, which God could lay to his charge, man can not anſwere one.*

when

when he ouercommeth them in his wrath.

6 Hee (c) remooueth the earth out of her place, th
the pillars thereof doe shake.

7 He commandeth the sunne, and it riseth not: h
closeth vp the starres, as vnder a signet.

8 He himselfe alone spreadeth out the heauens, a
walketh vpon the height of the sea.

9 Hee maketh *the starres* (d) Arcturus, Orion, a
Pleiades, and the climates of the South.

10 He doth great things, and vnsearcheable: yea, ma
ueilous things without number.

11 Loe, when he goeth (e) by mee, I see him not: a
when he passeth by, I perceiue him not.

12 Beholde, when he taketh a praye, (f) who can ma
him to restore it? who shal say vnto him, What dost th

13 God (g) wil not withdraw his anger, *and the* m
mightie helpes (h) doe stoupe vnder him.

14 How much lesse shal I answere him? or how shou
I finde out (i) my words with him.

15 For though I were iust, yet could I (k) not answe
*but* I would make supplication vnto my Iudge.

16 If I (l) cry and he answere me, *yet* would I not be
leeue, that he heard my voyce.

17 For he destroyeth me with a tempest, and wounde
me (m) without cause.

18 He wil not suffer mee to take my breath, but fille
me with bitternesse.

19 If *we speake* of strength, behold, he is (n) strong: if
*speake* of iudgement, who shall bring me in to plead?

*c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he could doe, if he would set foorth his power.*

*d These are the names of certaine starres, whereby he meaneth that all starres both knowen and vnknowen are at his appointment.*

*e I am not able to comprehend his workes, which are common, and dayly before mine eyes much lesse in those things which are hid and secret.*

*f He sheweth that when God doeth execute his power, he doeth it iustly, f as much as none can controule him. g God will not bee appeased for ough that man can lay for himselfe for his iustification. h That is, all the reason that men can lay to approue their cause. i How should I be able to answe him by eloquence, whereby he noteth his friends, that although they were eloquent in talke, yet they felt not in heart what they spake. k Meaning, in his owne opinion signifying, that man will sometime flatter himselfe to bee righteous, which before God is abomination. l Whiles I am in my pangs, I can not but brast foorth into many inconueniences, although I know still that God is iust. m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnesse, and to iustifie God. n After hee hath accused his owne weakenesse, hee continueth to iustifie God and his power.*

20 If I would iuſtifie my ſelfe, mine owne mouth ſhall condemne me (o) if I would be perfite, he ſhall iudge mee wicked.

21 *Though* I were perfite, *yet* I knowe not my ſoule: *therefore* abhorre I my life.

22 This is one point: therefore I ſaide, Hee deſtroyeth the (p) perfite and the wicked.

23 If the ſcourge ſhould ſuddenly (q) ſlay, ſhould *God* (r) langh at the puniſhment of the innocent?

24 The earth is giuen into the hand of the wicked: he (ſ) couereth the faces of the iudges thereof: if not, where (t) is he? or who is he?

25 My dayes haue been more ſwift then a poſte: they haue fled, and haue ſeene no good thing.

26 They are paſſed *as* with the moſt ſwift ſhippes, and as the eagle that flyeth to the pray.

27 If (u) I ſay I will forget my complaint, I will ceaſe from my wrath, and comfort me,

28 *Then* I am afraid of all my ſorrowes, knowing that thou wilt not iudge me innocent.

29 *If* I be wicked, why (x) labour I thus in vaine?

30 If I (y) waſh my ſelfe with ſnowe water, and purge mine hands moſt cleane,

31 Yet ſhalt thou plunge me in the pit, and mine owne (z) clothes ſhall make me filthy.

32 For he is not a man as I am, that I ſhould anſwer him, *if* we come together to iudgement.

33 Neither is there any vmpire (a) that might lay his hand vpon vs both.

34 Let him take his rod away from mee, and let not his feare aſtoniſh me:

35 *Then* will I ſpeake, and feare him not: (b) *but* becauſe I am not ſo, I hold me ſtill.

o *If I would ſtand in mine owne defence, yet God hath iuſt cauſe to condemne me, if he examine mine heart and conſcience.*

p *If God puniſh according to his iuſtice, he will deſtroy aſwell them that are counted perfite, as them that are wicked.*

q *To wit, the wicked.*

r *This is ſpoken according to our apprehenſion, as though he would ſay, If God deſtroy but the wicked as if we come together to iudgement. Chap. 5. 3. why ſhould he ſuffer the innocents to be ſo long tormented by them?*

ſ *That they cannot ſee to doe iuſtice.*

t *That can ſhew the contrary?*

u *I thinke not to fall into theſe afflictions, but my ſorrowes bring mee to theſe manifolde infirmities, and my conſcience condemneth me.*

x *Why doeth not God deſtroy me at once? thus he ſpeaketh according to the infirmitie of the fleſh.*

y *Though I ſeeme neuer ſo pure in mine owne eyes yet all is but corruption before God.*

z *What ſoeuer I would doe to couer my filthineſſe with, ſhall diſcloſe me ſo much the more.*

a *Which might make an accord betweene God and me, ſpeaking of impacience, and yet confeſſing God to bee iuſt in puniſhing him.*

b *Signifying, that Gods iudgements keepe him in awe.*

## CHAP. X.

*1 Iob is weary of his life, and setteth out his fragilitie before God. 20 Hee desireth him to stay his hand. 22 A description of death.*

MY soule is cut off (a) though I liue: I will leaue my (b) complaint vpon my selfe, *and* will speake in the bitternesse of my soule.

2 I will say vnto God, (c) Condemne mee not: shew me, wherefore thou contendest with me.

3 Thinkest thou it (d) good to oppresse me, *and* to cast off the (e) labour of thine handes, and to fauour the (f) counsell of the wicked?

4 Hast thou (g) carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans (h) dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe (i) wickedly: so none can deliuer me out of thine hand.

8 Thine (k) hands haue made mee, and facioned me wholly round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made mee, as (l) the clay, and wilt thou bring mee into dust againe?

10 Hast thou not powred me out as milke? and turned me to curds like cheese?

11 Thou hast clothed me with skin and flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen me life, and (m) grace: and thy (n) visitation hath preserued my spirit.

*a I am more like to a dead man, then to one that liueth.*

*b I will make an ample declaration of my torments accusing my selfe, and not God.*

*c He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that he punisheth others.*

*d Is it agreeable to thy iustice to doe me wrong?*

*e Wilt thou be without compassion?*

*f Wilt thou gratifie the wicked, and condemne me?*

*g Doest thou this of ignorance? h Art thou inconstant and changeable as the times, to day a friend, to morrow an enemy i By affliction thou keepest mee as in a prison, and restrainest me from doing euill neither can any set me at libertie. k In these eight verses following hee describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God shoulde not shewe himselfe rigorous against him. l A brittle as a pot of clay. m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures. n That is, thy fatherly care and prouidence, whereby thou preseruest mee, and without the which I should perish streightway.*

13 Thou

13 Though thou hast hid these things in thine heart, *yet* I know (*o*) that it is so with thee.

14 If I haue sinned, then thou wilt streightly looke vnto mee, and wilt not hold mee guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not (*p*) lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou mee as a lyon: returne and shew thy selfe (*q*) marueilous vpon mee.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: (*r*) changes and armies *of sorrowes* are against mee.

18 Wherefore then hast thou brought mee out of the wombe? Oh that I had perished, and that none eye had seene mee!

19 *And* that I were as I had not beene, *but* brought from the wombe to the graue.

30 Are not my dayes fewe? let him (*s*) cease, *and* leaue off from me, that I may take a little comfort.

21 Before I goe and shall not (*t*) returne, *euen* to the land of darkenesse and shadow of death:

22 Into a land, *I say*, darke as darkenesse it selfe, *and* into the shadow of death, where is none (*u*) order, but the light *is there* as darknesse.

*o Though I bee not fully able to comprehend these things, yet I must needes confesse that it is so.*

*p I will alway walke in feart and humilitie, knowing that none is iust before thee.*

*q Iob being sore assaulted in this battell betweene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine.*

*r That is, diuersitie of diseases and in great abundance,*

*shewing that God hath infinite meanes to punish man.* *s Hee wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life.* *t Hee speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God, and comfort of the resurrection.* *u No distinction betweene light and darkenesse, but where all is very darkenesse is selfe.*

## CHAP. XI.

*1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that liue godly.*

THen answered Zophar the Naamathite, and said,

2 Should not the multitude of wordes bee answered? or should a great (*a*) talker be iustified?

*a Should hee perwade by his great talk, that he is iust*

3 Should men hold their peace at thy lies? and when thou mockest *others* shall none make thee ashamed?

4 For thou hast said, (*b*) My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips gainst thee!

6 That hee might shew thee the (*c*) secrets of wisdome, how thou hast *deserued* double, according right: know therefore that God hath forgotten thee thine iniquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almightie to *his* perfection?

8 The heauens are high, what canst thou doe? (*d*) it deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and is broader then the sea.

10 If he cut off and (*e*) shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, him that vnderstandeth nothing.

12 Yet vaine man would bee wise, though man borne is like a wilde (*f*) asse colt.

13 If thou (*g*) prepare thine heart, and stretche thine hands toward him:

14 If iniquitie be in thine (*h*) hand, put it farre and let no wickednesse dwell in thy tabernacle.

15 Then truely shalt thou lift vp thy (*i*) face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget *thy* miserie, and remember as waters that are past.

17 Thine age also shall appeare more *cleare* the the noone day: thou shalt shine *and* bee as the morning.

*b He chargeth Iob with this, that hee should say, that the thing which he spake was true, and that he was without sinne in the sight of God.*

*c Which is, not to stand in iustifying of thy selfe: he signifieth that a man will neuer bee ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.*

*d That is, this perfection of God, and if man bee not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can hee attaine to the perfection of the Creator?*

*e If God should turne the course of things, and establish a new order in nature, who could controwle him?*

*f That is, without vnderstanding: so that whatsoeuer gifts hee hath afterward, come of God, and not of nature.*

*g If thou repent, pray vnto him.*

*h Renounce thine owne euill workes, and see that they offend not God, whome thou hast charge.*

*i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance.*

18 And thou shalt bee bold, because there is hope: and thou shalt digge pittes, *and* shalt lie downe safelie.

19 *For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eyes (*k*) of the wicked shall faile, and their refuge shall perish, and their hope *shall bee* sorrow of minde.

Leuit. 26.5,6.

*k He sheweth that contrary things shall come vnto them that doe not repent.*

## CHAP. XII.

*1 Iob accuseth his friends of ignorance, 7 Hee declareth the might and power of God, 17 And how he changeth the course of things.*

THen Iob answered, and said,

2 Indeede, because that yee are the people *onely*, (*a*) wisedome must die with you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 *I am (*b*) as one mocked of his neighbour, who calleth vpon God, and he (*c*) heareth him: the iust *and* the vpright is laughed to scorne.

5 (*d*) Hee that is ready to fall, *is as* a lampe despised in the opinion of the rich.

6 The Tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, †whom God hath enriched with his hand.

7 Aske now the beastes, (*e*) and they shall teach thee, and the fowles of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of these, but that the hand of the Lord hath made these?

*a Because you feele not that which you speake, you thinke the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you.* Prouerb. 14.2.

*b Hee reproueth these his friends of two faults: the one, that they thought they had better knowledge then indeede they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie. c The which neighbour seeing a mocker, and a wicked man, thinketh that no man is in Gods fauour but hee, because he hath all things that he desireth. d As the rich esteeme not a light, or torch that goeth out, so is hee despised that falleth from prosperitie to aduersitie. † Ebr. to whom God hath brought in with his hand. e Hee declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brute beastes doe daily teach.*

10 In whose hand is the soule of euery liuing thing, and the breath of all ‖ mankinde.

11 Doeth not the eares (f) discerne the words? and the mouth taste meate for it selfe?

12 Among the (g) ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsell and vnderstanding.

14 Behold, hee will breake downe, and it can not bee built: he shutteth a man vp, and he cannot be loosed.

15 Behold, hee withholdeth the waters, and they drie vp: but when hee sendeth them out, they destroy the earth.

16 With him is strength and wisedome: hee that is deceiued, and that (h) deceiueth, are his.

17 Hee causeth the counsellers to goe as spoyled, and maketh the iudges fooles.

18 (i) Hee looseth (k) the coller of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes as a pray, and ouerthroweth the mightie.

20 Hee taketh away the speach from the (l) faithfull counsellers, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 Hee discouereth the deepe places from their darkenesse, and bringeth foorth the shadow of death to light.

23 Hee (m) increaseth the people, and destroyeth them: hee inlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

‖ Or, flesh.

f He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giuen them eares, as he hath a mouth.

g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged Chap. 8. 8.

h He sheweth that there is nothing done in this world without Gods will, and ordinance: for else he should not be Almightie.

i Hee taketh wisedome from them. k He abateth the honour of princes, and bringeth them into the subiection of others. l Hee causeth that their words haue no credit which is when he will punish sinne. m In this discourse of Gods wonderful workes, Iob sheweth that whatsoeuer is done in this world, both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is able to set foorth his power in words, as they that reasoned against, were.

25 They

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

## CHAP. XIII.

*1 Iob compareth his knowledge with the experience of his friendes. 16 The penitent shall be saued, and the hypocrite condemned. 20 Hee prayeth vnto God that hee would not handle him rigorously.*

LOe, mine eye hath seene all *this*: mine eare hath heard, and vnderstand it.

2 I knowe also as much as you knowe: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire (*a*) to dispute with God.

4 For in deede ye forge lies, and all you are (*b*) physitions of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisedome!

6 Nowe heare my disputation, and gine eare to the arguments of my lips.

7 Will ye speake (*c*) wickedly for Gods *defence*, and talke deceitfully for his cause?

8 Will yee accept his person? or will yee contend for God?

9 Is it well that he should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reproue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraide? and his feare fall vpon you?

12 Your (*d*) memories may be compared vnto ashes, & your bodies to bodies of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I (*e*) take my flesh in my teeth, and put my soule in mine hand?

*a For although he knew that God had a iustice, which was manifest in his ordinarie working, and another in his secrete counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.*

*b You doe not well apply your medicine to the disease.*

*c He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob except they had vndertaken the probation thereof. d Your fame shall come to nothing. e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?*

(f) Whereby he declareth that he is not an hipocrite as they charged him.

15 Loe, though he slay me, yet will I trust in him, and will reproove my wayes in his sight.

16 Hee shall be my saluation also: for the (f) hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

(g) That is, cleared, and not cast off for my sinnes as you reason.

18 Behold now: If I prepare me to iudgement, I know that I shalbe (g) iustified.

(h) To proove that God doeth thus punish me for my sinnes.

19 Who is he that will pleade (h) with mee? for now hold my tongue, I (i) die.

20 But doe not these two things vnto mee: then will not hide my selfe from thee.

21 (k) Withdrawe thine hand from mee, and let thy feare make me afraid.

(i) If I defend not my cause euery man will condemne me.

22 Then call thou, and I will answere: or let me speake and answere thou mee.

(k) He shewith what these two things are.

23 How many are (l) mine iniquities and sinnes? shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest mee for thine enemie?

(l) He pangs thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse (m) the iniquities of my youth.

27 Thou puttest my feete also in the (n) stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the † heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is motheaten.

that had deserued such rigour: wherin hee offended, that hee would know cause of God, why hee did punish him. m Thou punishest me now for the sin that I committed in my youth. n Thou makest me thy prisoner, and dost oppresse me, that I cannot stirre hand nor foote. † Ebr rootes.

## CHAP. XIIII.

1 Iob describeth the shortnes & miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

(a) Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death.

MAn (a) that is borne of a woman, is of short continuance, and full of trouble.

2 Hee shooteth foorth as a flower, and is cut downe: he vanisheth also as * a shadowe, and continueth not.

3 And yet thou openest thine eyes vpon such

Chap. 8. 9. psal. 144. 4.

(b) one

(b) one, and causest mee to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his boundes, which he can not passe.

6 Turne from him that hee may cease vntill his desired day, (c) as an hireling.

7 For there is hope of a tree, if it bee cut downe, that it will yet sproute, and the branches thereof will not cease.

8 Though the roote of it waxe olde in the earth, and the stocke thereof be dead in the ground.

9 *Yet* by the sent of water it will bud, and bring foorth boughes like a plant.

10 (d) But man is sicke, and dieth, and man perisheth, and where is he?

11 *As* the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not *for* he shall not wake againe, nor bee raysed from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide mee in the graue, and keepe me secret, till thy (e) wrath were past, *and* wouldest giue me terme, and (f) remember me.

14 If a man die, shall hee liue againe? All the dayes of mine appointed time will I wait, till (g) my changing shall come.

15 Thou shalt call *me*, and I shall (h) answere thee: thou louest the worke of thine owne hands.

16 But now thou * numbrest my steps, *and* doest not delay my sinnes.

17 Mine iniquitie is sealed vp, *as* in a (i) bagge, and thou addest vnto my wickednesse.

18 And surely *as* the mountaine that falleth, commeth

*b His meaning is, that seeing that man is so frayle a creature, God should not handle him so extreamely wherin Iob sheweth the wickednesse of the flesh, when it is not subiect to the Spirit.* Psal. 51. 5, 7.

*c Vntill the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the ende of his labour to receiue his wages.*

*d He speaketh not heere as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.*

*e Hereby hee declareth that the feare of Gods iudgement was the cause why hee desired to die. f That is, release my paines, and take me to mercie. g Meaning, vnto the day of the resurrection when he should be changed and renewed. h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answere when thou callest me.* Prou. 5. 21. *i Thou layest them altogether and sufferest none of my sinnes vnpunished.*

to

*k He murmureth through the impatiencie of the flesh against God, as though he vsed ouergreat seueritie against him as against the hardeckes, or waters that ouerflow, so that hereby all the occasion of his hope is taken away.*

to nought, and (*k*) the rocke that is remooued from his place?

19 As the water breaketh the stones, when thou ouerflowest the things which grow in the dust of the earth: thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou sendest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shal he vnderstand concerning them, whether they shalbe of low degree.

25 But *while* his (*l*) flesh vpon him, he shalbe sorrowful, and *while* his soule *is* in him, it shall mourne.

*l Yet whiles hee liueth, hee shalbe in pain and miserie.*

## CHAP. XV.

*1 Eliphaz reprehendeth Iob, because hee ascribeth wisdom and puritie to himselfe. 16 Hee describeth the curse that falleth on the wicked, reckoning Iob to bee one of his number.*

THen answered Eliphaz the Temanite, and said,

2 Shall a wise man speake words to the (*a*) wind and fill his belly (*b*) with the East winde?

3 Shall he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off (*c*) feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen (*d*) the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the (*e*) first man, that was borne? and wast thou made before the hilles?

8 Hast thou heard the secret counsell of God, and doest thou restraine wisedome (*f*) to thee?

9 What knowest thou that wee know not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre

*a That is, vaine words & without consolation.*

*b Meaning, with matters that are of none importance, which are forgotten as soone as they are vttered, as the East winde driueth vp the moisture assoone as it falleth.*

*c He chargeth Iob as though his talke caused men to cast off the feare of God & prayer.*

*d Thou speakest as doe the mockers, and contemners of God.*

*e That is, the most ancient, and so by reason the most wise.*

*f Art thou onely wise?*

old-

older then thy father.

11 *Seeme* the consolations of God (g) small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart (h) take thee away, and what doe thine eyes meane,

13 That thou answerest to God † at thy pleasure, and bringest *such* words out of thy mouth?

14 What is man, that he should be cleane? and hee that is borne of woman, that he should (i) be iust?

15 Behold, he found no stedfastnesse in his Saintes: yea, the heauens are not cleane in his sight,

16 How much more is man abominable, and filthie, which (k) drinketh iniquitie like water?

17 I will tell thee: heare me, & I will declare that which I haue seene:

18 Which wise men haue tolde, *as they haue heard* of their fathers, and haue not kept it secret:

19 To whom alone the land was (l) giuen: and no stranger passed through them.

20 The wicked man is continually as one that trauaileth of childe, and the number (m) of yeeres is hid from the tyrant

21 A sound of feare is in his eares, *and* in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of (n) darkenesse: for he seeth the sword before him.

23 He wandreth (o) to and fro for bread where *he may*: hee knoweth that the day of darkenesse is prepared at hand.

24 Affliction and (p) anguish shall make him afraide: they shall preuaile against him as a King ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 *Therefore God* shall runne vpon him, *euen* vpon his necke, and against the most thicke part of his shield.

*g He accuseth Iobs pride and ingratitude that will not be comforted by God, nor by their counsell.*

*h Why doest thou stand in thine owne conceite?*

† Ebr. in thy spirit.

*i His purpose is to proue that Iob as an vniust man and an hypocrite is punished for his sinnes like as he did before, Chap. 4. 18.*

*k Which hath a desire to sinne as be that is thirstie to drinke.*

*l Who by their wisedom so gouerned that no stranger inuaded them, and so the land seemed to be giuen to them alone*

*m The cruell man is euer in danger of death, and is neuer quiet in conscience.*

*n Out of that miserie wherein to he once falleth.* *o God doeth not onely imponerish the wicked oft times, but euen in their prosperitie hee punisheth them with a greedienesse euermore to gather: which is as a beggery.* *p Hee sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions*

27 Because

27 Because he hath couered his face with (q) his fa-
neſſe and hath collops in his flanke.

28 Though he dwell (r) in deſolate cities, and in hou-
which no man inhabiteth, but are become heapes,

29 Hee ſhall not be rich, neither ſhall his ſubſtance co-
tinue, neither ſhall he prolong the (ſ) perfection thereof
the earth.

30 Hee ſhall neuer depart out of darkeneſſe: the fir
ſhall dry vp his branches, and hee ſhall goe away with
breath of his mouth

31 He (t) beleeueth not that hee ſtreth in vanitie: the
fore vanitie ſhalbe his change.

32 His branch ſhall not bee greene, but ſhall be cut
before his day.

33 God ſhall deſtroy him as the vine her ſowre (u) gra
and ſhall caſt him off, as the oliue doeth her flower.

34 For the congregation of the hypocrite ſhall bee de
late, and fire ſhall deuoure the houſes of (x) bribes.

35 For they (y) conceiue miſchiefe & bring forth vn
tie, and their belly hath prepared deceite.

*q That is, he was ſo puft vp with great proſperitie and abundance of all things, that he forgate God: no ſuch, that Iob in his felicitie had not the true feare of God. r Though he build, and repaire ruinous places to get him fame, yet God ſhall bring all to nought, and turne his great proſperitie into extreme miſerie. ſ Meaning, that his ſumptuous buildings ſhould neuer come to p fection t Hee ſlandereth ſo in his owne conceite, that hee will giue no plac good counſell, therefore his owne pride ſhall bring him to deſtruction. u one that gathereth grapes before they be ripe. x Which were built or m tained by powling and bribery. y And therefore all their vaine deuiceth turne to their owne deſtruction.*

## CHAP. XVI.

*1 Iob moued by the importunacie of his friends, 7 Com in what extremitie he is, 19 And taketh God to witn his innocencie.*

BVt Iob anſwered, and ſayd,

2 I haue oft times heard ſuch things: miſera
comforters are ye all.

3 Shall there bee none ende of wordes of (a) winde
what maketh thee bold ſo to (b) anſwere?

4 I could alſo ſpeake as yee doe: (but would God yo
(c) ſoule were in my ſoules ſtead) I could keepe you co
pany in ſpeaking, and could (d) ſhake mine head at you.

*a Which ſerue for vaine oſtentation & for no true comfort. b For Eliphaz did reply againſt Iobs anſwere. c I would you ſels that which I do. d That is, mocke at yo
uiſtrie, as you doe at mine.*

5 But I would strengthen you (*e*) with my mouth, and the comfort of my lippes should asswage *your sorowe*.

6 Though I speake, my sorrowe (*f*) can not bee asswaged: though I cease, what release haue I?

7 But nowe (*g*) hee maketh mee weary: *O God*, thou hast made all my (*h*) congregation desolate,

8 And hast made mee full of (*i*) wrinkels which is a witnesse thereof, and my leannes riseth vp in me, testifying *the same* in my face.

9 (*k*) His wrath hath torne *me*, and he hateth me, *and* gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the (*l*) cheeke in reproch: they gather themselues together against me.

11 God hath deliuered mee to the vniust, and hath made me to turne out of the way by the (*m*) hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken mee by the necke, and beaten me, and set me as a marke for himselfe.

13 His (*n*) archers compasse me round about: he cutteth my reines, and doeth not spare, and powreth my gall (*o*) vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.

15 I haue sowed a sackcloth vpon my skinne, and haue abased mine (*p*) horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes.

17 Though *there be* no wickednesse in (*q*) mine hands, and my prayer (*r*) *be* pure.

18 O earth, couer not thou my (*s*) blood, and let my crying finde no place.

*e If it is were in my power, yet would I comfort you, and not doe as ye doe to me.*

*f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauy, then hee is able to asswage either by words or silence.*

*g Meaning, God.*

*h That is, destroyed most of my familie.*

*i In token of sorrow & griefe,*

*k That is, God by his wrath: and in this diuersitie of words and hie style he expresseth how greuous the hand of God was vpon him.*

*l That is, hath handled me most contemptuously: for so smiting on the cheeke signified, 1. kin. 22. 24. marke 14. 65.* *m They haue led me whither they would.* *n His manifold afflictions.* *o I am wounded to the heart.* *p Meaning, his glorie was brought low.* *q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.* *r That is, vnfained, and without hypocrisie.* *s Let my sinne be knowen, If I be such a sinner as mine aduersaries accuse me, and let me finde no fauour.*

19 For lo, now my (t) witnes is in the heauen, and my re-
cord is on hie.
20 My friends (u) speake eloquently against mee: so
mine eye powreth out teares vnto God.
21 Oh that a man might (x) pleade with God, as man
with his neighbour!
22 For the yeeres accounted come, and I shall goe the
way, whence I shall not returne.

*t Though men condemne me, yet God is witnesse of my cause.*

*u Vse painted words in steade of true consolation.*

*x Thus by his great torments hee is caryed away, and braketh out into passion, and speaketh vnadu sedly, as though God should intreat man more gently, seeing he hath but a short time heere to liue.*

## CHAP. XVII.

*1 Iob saieth that he consumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 Shewing, that he looketh for death.*

MY breath is corrupt: my dayes are cut off, & the grave is ready for me.
2 There are none but (a) mockers with me, and mine
eye continueth in (b) their bitternesse.
3 (c) Lay downe now and put mee in suertie for thee:
who is he, that (d) wil touch mine hand?
4 For thou hast hid their heart from (e) vnderstanding:
therefore shalt thou not set them vp on hie.
5 (f) For the eyes of his children shall faile, that speak-
eth flattery to his friends.
6 He hath also made me a (g) byword of the people, and
I am as a tabret (h) before them.
7 Mine eye therefore is dimme for griefe, and all my
strength is like a shadow.
8 The righteous shalbe astonied at (i) this, and the in-
nocent shall be mooued against the hypocrite.
9 But the righteous wil holde his (k) way, and he whose

*a In stead of comfort, being now at deaths doore, he had but them that mocked at him and discouraged him.*

*b I see still that they seeke but to vexe me.*

*c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light.*

*d And answere for thee? e That these mine afflictions are thy iust iudgements, though man know not the cause. f He that flattereth a man, and onely iudgeth him happy in his prosperitie, shall not himselfe onely but in his posterite be punished. g God hath made all the world to speake of me, because of mine afflictions. h That is, as a continuall sound in their eares. i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and know what shal be the reward of the hypocrite. k That is, will not bee discouraged, considering that the godly are punished as well as the wicked.*

hands

hands are pure, shall increase *his* strength.

10 All (*l*) you therefore turne you, and come now, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, *and* the thoughts of mine heart

12 Haue changed the (*m*) night for the day, and the light that approched for darknesse.

13 Though I hope (*n*) *yet* the graue shall be my house, *and* I shall make my bed in the darke.

14 I shall say to corruption, Thou art my (*o*) father, *and* to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing that I hoped for?

16 (*p*) They shall goe downe into the bottome of the pit: surely it shall lie together in the dust

*l Iob speaketh to them three, that came to comfort him.*

*m That is, haue brought me sorow in steade of comfort*

*n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth.*

*o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in steade of them.* *p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set my hope in God, and in the life euerlasting.*

## CHAP. XVIII.

1 *Bildad rehearseth the paines of the vnfaithfull and wicked.*

THen answered Bildad the Shuhite, and said.

2 When will (*a*) ye make an ende of your wordes? (*b*) cause vs to vnderstand, and then we will speake.

3 Wherefore are wee counted as beastes, *and* are vile in your sight?

4 *Thou art* (*c*) *as one* that teareth his soule in his anger, Shall the (*d*) earth be forsaken for thy sake? or the rock remoued out of his place?

5 Yea, the light of the wicked shall bee (*e*) quenched, and the sparke of his fire shall not shine.

6 The light shall be darke in his dwelling, and his candle shall be put out with him.

7 The steps of his strength shall be restrained, and his owne counsell shall cast him downe.

8 For he is taken in the net by his feete, and he (*f*) walketh vpon the snares.

*a Which count your selues iust: as Chapter 12.4.*

*b Whom you take to be but beasts, as chap. 12.7.*

*c That is, like a mad man.*

*d Shall God change the order of nature for thy sake by dealing with thee otherwise then he doth with all men?*

*e When the wicked is in prosperitie, then God changeth his state: and this is his ordinary working for their sinnes.* *f Meaning, that the wicked are in continuall danger.*

9 The

9 The grenne shall take him by the heele, and the theefe shall come vpon him.

10 A snare is layd for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afraide on euery side, and shall driue him to his feete,

12 His strength shalbe (g) famine, and destruction shall be ready at his side.

13 It shall deuoure the inner partes of his skinne, and the (h) first borne of death shall deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and he cause him to goe to the (i) king of feare.

15 Feare shall dwel in his house (because it is not (k) his (l)) and brimstone shall be scattered vpon his habitation.

16 His rootes shall bee dried vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no man in the streete.

18 They shal driue him out of the (m) light vnto darknesse, and chase him out of the world.

19 He shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.

20 The posteritie shalbe astonied at his (n) day, and they shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

*g That which should nourish him, shall be consumed by famine.*

*h That is, some strong and violent death shall consume his strength: or as the Ebrewe word signifieth, his members or parts.*

*i That is, with most great feare.*

*k Meaning not truely come by.*

*l Though all the world would fauour him, yet God would destroy him and his.*

*m He shall fall from prosperitie to aduersitie.*

*n When they shall see what came vnto him.*

## CHAP. XIX.

*2 Iob reproueth his friends, 15 and recounteth his miserie and grieuous paines. 25 He assureth himselfe of the generall resurrection.*

BVt Iob answered, and sai',

2 How long will yee vexe my soule, and torment me with words?

3 Ye haue now (a) ten times reproched mee, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine errour (b) remaineth with me.

5 But indeede if yee will aduance your selues against me, and rebuke me for my reproche,

*a That is, many times as Nehe. 4. 12.*

*b That is, I my selfe shall bee punished for it, or you haue not yet confuted it.*

6 Know now, that God hath (c) ouerthrowen me, and hath compaſſed me with his net.
7 Beholde, I cry out of violence, but I haue none anſwere: I cry, but there is no iudgement.
8 He hath hedged vp my way that I can not (d) paſſe, and he hath ſet darkeneſſe in my paths.
9 He hath ſpoyled me of mine honour, and taken the (e) crowne away from my head.
10 He hath deſtroyed me on euery ſide and I am gone: and he hath remoued mine hope like (f) a tree.
11 And he hath kindled his wrath againſt me, and counteth me, as one of his enemies.
12 His (g) armies came together, and made their way vpon me, and camped about my tabernacle.
13 He hath remoued my brethren faire from me, and alſo mine acquaintance were ſtrangers vnto me.
14 My neighbours haue forſaken me, and my familiars haue forgotten me.
15 (h) They that dwell in mine houſe, and my maides tooke mee for a ſtranger: for I was a ſtranger in their ſight.
16 I called my ſeruant, but hee would not anſwere though I prayed him with my mouth.
17 My breath was ſtrange vnto my wife, though I prayed her for the childrens ſake of mine (i) owne body.
18 The wicked alſo deſpiſed me, and when I roſe, they ſpake againſt me.
19 All my ſecret friends abhorred me, and they whom I loued, are turned againſt me.
20 My bone (k) cleaueth to my skinne, and to my fleſh, and I haue eſcaped with he (l) skin of my teeth.
21 Haue pitie vpon me, haue (m) pitie vpon me, O ye friends) for the hand of God hath touched me.
22 Why doe ye perſecute me, as (n) God? and are not ſatisfied with my (o) fleſh?
23 Oh that my words were now written! oh that they were written euen in a booke!

c *He braſteth out againe into his paſſions, and declareth ſtill that his affliction commeth of God though he be not able to ſtele the cauſe in himſelfe.*
d *Meaning, ſome of his afflictions.*
e *Meaning, his children, and whatſoeuer was deare vnto him in this world.*
f *Which is hath no more hope to grow.*
g *His manifold afflictions.*
h *Vnto houſeholde ſeruants: by all theſe loſſes Iob ſheweth that touching the fleſh he had great occaſion to be moued.*
i *Which were hers and mine.*
k *Beſides theſe great loſſes and moſt cruel vnkindnes, he was touched in his owne perſon as followeth.*
l *All my fleſh was conſumed.*
m *Seeing I haue theſe iuſt cauſes to complaine, condemne mee not as an hypocrite, ſpecially yee which ſhould comfort me.*
n *Is it not enough that God doeth puniſh mee, except yee by reproches increaſe my ſorrowe? o To ſee my body puniſhed, except yee trouble my minde?*

*p He protesteth that notwithstanding his sore passions, hee is gone vpon sure, and that he is not a blasphemer, as they iudged him. q I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Sauiour. r Herein Iob declareth plainely that a true hope, that both soul and body shall enioy the presence of God in the resurrection. s Though in his eyes thought that he was in persuite of God for his sinnes, yet heereth he that there was a secret conseruation: for the triall of his faith and patience, and so to be an example for others. t He will be auenged of this his iudgement wherein you condemne me.*

24 *And* grauen with (*p*) an yron penne in lead, or stone for euer.

25 For I am sure that my (*q*) Redeemer liueth, and that I (*r*) shall ſtand the laſt on the earth.

26 And though after my ſkinne *wormes* deſtroy this body, yet ſhall I ſee God (*s*) in my fleſh.

27 Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other *for me, though* my reines are conſumed within me.

28 But ye ſay, Why is hee perſecuted? And there is (*t*) a deepe matter in me.

29 Be ye afraid of the ſword: for the ſword will bring (*u*) auengeance, that ye may know that there is a iudgement.

## CHAP. XX.

1 *Zophar ſheweth, that the wicked and the couetous haue a ſhort ende,* 22 *Though for a time they flouriſh.*

THen anſwered Zophar the Naamathite, and ſayd,

2 Doubtleſſe my thoughts cauſe mee to anſwer, and therefore I make haſte.

*a He declareth that two things moued him to ſpeake: to wit, becauſe Iob ſeemed ſo to reach him, and becauſe hee might be had in more ſuſpition to confute him.*

3 I haue heard (*a*) the correction of my reproch: therefore the ſpirit of my vnderſtanding cauſeth me to anſwer.

4 Knoweſt not thou this of olde *and* ſince God placed man vpon the earth?

5 That the reioycing of the wicked *is* ſhort, and that the ioy of the hypocrites is but a moment?

*b His purpoſe is to proue Iob to be a hypocrite, and an hypocrite, becauſe God puniſheth him, and changeth his proſperitie into aduerſitie.*

6 Though (*b*) his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet ſhall hee periſh for euer, like his dung, *and* they which haue ſeene him, ſhall ſay Where is hee?

8 Hee ſhall flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night.

9 So that the eye which had ſeene him, ſhall doe him no more, and his place ſhall ſee him no more.

10 His children shall (c) flatter the poore, and his hands shall (d) restore his substance.

11 His bones are full of the sinne of his youth, and (e) it shall lie downe with him in the dust.

12 When wickednesse (f) was sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him

15 He hath deuoured substance, and he shall vomit it: for God shall draw it out of his belly.

16 He shall sucke the (g) gall of Aspes, and the vipers tongue shall slay him.

17 He shall not see the (h) riuers, nor the floods and streames of honie and butter.

18 He shall restore the labour, and shall deuoure no more: euen according to the substance shall bee his exchange (i) and he shall eat ioy it no more.

19 For hee hath vndone many: hee hath forsaken the poore, and hath spoiled houses which he builded not.

20 Surely hee shall feele no quietnesse in his body, neither shall he reserue of that which he desired.

21 There shall none of his (k) meat bee left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall bee in paine, and the hand (l) of all the wicked shall assaile him.

23 He shall be about to fill his belly, but God shall send vpon him his fierce wrath, (m) and shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the yron weapons, and the bow of steele shall strike him through.

c Whereas the father through ambition and tyrannie oppressed the poore, the children through pouertie and miserie shall seeke fauour at the poore.

d So that the thing which he hath taken away by violence, shall be restored againe by force.

e Meaning, that he shall carry nothing away with him, but his sinne.

f As poyson that is sweet in the mouth bringeth destruction, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g Hee compareth euill gotten goods to the venime of Aspes, which Serpent is most dangerous: noting that this great riches was not truely comely and therefore God displaine him iustly for the same. h Though God giue to all other abundance of his blessings, yet hee shall haue no part thereof. i That is, these rauners and spoilers of the poore shall enioy their theft but for a time: for after God will make it frute them, and cause them to make restitution, so that it is but an exchange. k He shall leaue nothing to his posteritie. l The wickedst all heare bee in rest: for one wicked man shall seeke to destroy another. m Some reade, vpon his flesh, allusing to Iob, whose flesh was smitten with a scab.

*u Some reade, of the quiuer.*
*o All feare and sorow shall light vpon him, when he thinketh to escape.*
*p That is, fire from heauen, or the fire of Gods wrath.*
*q Meaning, the children of the wicked shall flow away like riuers, and be dispersed in diuers places.* *r The God will plague the wicked.* *s Against God, thinking to excuse himself and to escape Gods hand.*

25 *The arrow* is drawen out and commeth forth of (*u*) body, and shineth of his gall, *so* feare commeth vp him.

26 (*o*) All darkenesse shall be hid in his secret place: the fire that is not (*p*) blowen, shall deuoure him, and that which remaineth in his tabernacle, shalbe destroyed.

27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.

28 The (*q*) increase of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from (*r*) God, and the heritage *that is* appointed vnto him of God for his (*s*) words.

## CHAP. XXI.

*1 Iob declareth how the prosperitie of the wicked maketh them proud, 15 In so much that they blaspheme God. 17 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.*

*a Your diligent marking of my words shall bee to me a great consolation*
*b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my mind must needs be troubled.*
*c Hee chargeth them as though they were not able to comprend this his feeling of Gods iudgement, and therefore to silence.* *d Iob proueth against his aduersaries that God punisheth not straightwayes the wicked, but oft times giueth them long life and prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.*

BVt Iob answered and said,
2 Heare diligently my words, and this (*a*) shall be in stead of your consolations.
3 Suffer me, that I may speake, and when I haue spoken, mocke on.
4 Doe I *direct* my talke to man? If it (*b*) were so, how should not my spirit be troubled?
5 Marke me, and be abashed, and lay your hand vpon *your* (*c*) mouth.
6 Euen when I remember, I am afraid, and fearefulnes hold on my flesh.
7 Wherefore doe the wicked (*d*) liue, *and* waxe old, and grow in wealth?
8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.

11 They send forth their children (e) like sheepe, and their sonnes daunce.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly (f) they goe downe to the graue.

14 They say also vnto God, Depart from vs: for wee desire not the (g) knowlege of thy wayes.

15 Who is the Almightie, that wee should serue him? and what profit should wee haue, if wee should pray vnto him?

16 Loe, their wealth is not in their (h) hand: therefore let the counsell of the wicked (i) be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? hee will diuide *their* liues in his wrath.

18 They shall be as stubble before the winde, and as chaffe that the storme carieth away.

19 God will lay vp the sorrow *of the father* for his children: when he rewardeth him, he shall know it.

20 (k) His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.

21 For what pleasure hath hee in his house after him, when the number of his moneths is cut off?

22 Shall any teach (l) God knowledge, who iudgeth the highest things?

23 One (m) dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones run full of marrow.

25 And another (n) dieth in the bitternes of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in (o) the dust, and the wormes shall couer them.

*e They haue store of children lustie and healthfull, and in these points hee answereth to that which Zophar alleaged before.*

*f Not being tormented with long sickneſſe.*

*g They desire nothing more then to bee exempt from all subiection to God: this proueth his aduerſaries, that if they reaſon onely by that which is ſeene by common experience, the wicked, that hate God, are better deale with all, then they that loue him.*

*h It is not their owne, but God onely lendeth it.*

*i God keepe me from their proſperitie.*

*k When God recompenſeth his wickednesſe, he ſhall know that his proſperitie was but vanitie.*

*l Who ſendeth to the wicked proſperitie, and puniſheth the godly.*

*m Meaning, the wicked.*

*n To wit, the godly.*

*o As concerning their bodies: and thus hee ſpeaketh according to the common iudgement.*

27 Behold, I know your thoughts, and the enterpri[illegible] *wherewith* ye doe me wrong.

28 For yee say, Where is the princes (*p*) house? a[illegible] where is the tabernacle of the wickeds dwelling?

29 May ye not (*q*) ask them that goe by the way? [illegible] ye cannot denie their signes.

30 But the wicked is kept vnto the day of (*r*) des[illegible]ction, *and* they shall be brought forth to the day of wra[illegible]

31 Who shall declare his way (*s*) to his face? and w[illegible] shall reward him for that he hath done?

32 Yet shal he be brought to the graue, and remain[illegible] the heape.

33 The (*t*) slimie valley shall be sweet vnto him, a[illegible] euery man shall draw after him, as before him there w[illegible] innumerable.

34 How then comfort (*u*) yee mee in vaine, seeing your answeres there remaine but lies?

*p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.*

*q Which through long trauelling haue experience and tokens hereof, to wit, that the wicked doe prosper and the godliue in affliction.*

*r Though the wicked flourish here, yet God will punish him in the last day.* *s Though men doe flatter h[illegible] and none dare reproue him in this world, yet death is a token that God will b[illegible] him to an account.* *t Hee shalbe glad to lie in a slimie pit, which before [illegible] not be content with a royal palace.* *u Saying, that the iust in this world [illegible] prosperitie, and the wicked aduersitie.*

## CHAP. XXII.

*2 Eliphaz affirmeth that Iob is punished for his sinne. Hee accuseth him of vnmercifulnesse, 13 And that [illegible] denied Gods prouidence. 21 He exhorteth him to re[illegible]tance.*

THen Eliphaz the Temanite answered, and said,

2 May a man be (*a*) profitable vnto God, as [illegible] that is wise, may be profitable to himselfe?

3 * Is it any thing vnto the Almightie, that thou [illegible] righteous? or is it profitable *to him*, that thou makest [illegible] wayes vpright?

4 Is it for feare (*b*) of thee that hee will accuse th[illegible] or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities [illegible] numerable?

6 For thou hast taken the (*c*) pledge from thy broth[illegible]

*a Though man were iust, yet God could haue no profit of this his iustice, and therefore when hee punisheth him, he hath no regard to his iustice, but to his sinne.*

Chap. 35. 7. *b Lest thou shouldest reprooue or hurt him?* *c Thou h[illegible] beene cruel and without charitie, and wouldest doe nothing for the poore, but [illegible] thine owne aduantage.*

For nought, and spuiled the clothes of the naked?
7 To such as were weary, thou hast not given water to drinke, and hast withdrawen bread from the hungry.
8 But the mightie man (a) had the earth, and hee that was in authoritie, dwelt in it.
9 Thou hast cast out widowes emptie, and the armes of (b) the fatherlesse were broken.
10 Therefore snares are round about thee, and feare shall suddenly trouble thee:
11 Or darknesse that thou shouldest not see, and (f) abundance of waters shall cover thee.
12 Is not God on (g) high in the heauen? and behold the height of the (h) starres how high they are.
13 But thou sayest, How should God (i) know? can he iudge through the darke cloude?
14 The cloudes hide him that hee cannot see, and hee walketh in the circle of heauen.
15 Hast thou marked the way of the world, (k) wherein wicked men haue walked?
16 Which were (l) cut downe before the time, whose foundation was as a riuer that ouerflowed:
17 Which said vnto God, Depart from vs, and asked what the Almightie could doe for them.
18 Yet hee (m) filled their houses with good things: but let the counsell of the wicked be farre from me.
19 The righteous shall see them & shall reioyce, (n) and the innocent shall laugh them to scorne.
20 Surely (o) our substance is hid: but the fire hath deuoured the remnant of (p) them.
21 Therefore acquaint thy selfe I pray thee, (q) with

a When thou wast in power and authoritie, thou auditest iustice, but wrong.
b Thou hast not onely not shewed pitie but oppressed them.
c That is, manifold afflictions.
d He accuseth Iob of impietie and contempt of God, as though he would say, Iob, if thou passe not
e Thou vnspeakest God, and
f Meaning of the wicked.
g He exhorteth Iob to repentance, and to returne to God.

Iob as though hee denied Gods prouidence, and that hee could not see the things that were done in this world. h How God hath prospered them from the beginning? i Hee proueth Gods prouidence by the punishments of the wicked, whome hee taketh away before they can bring their wicked purposes to passe. k Hee answereth to that which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in the world: desiring that hee might not be partaker of the like. l The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe the Iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that hee punisheth their enemies. m That is, the state and preseruation of the godly is hid vnder Gods mercy.

him, and make peace: thereby thou shalt haue prosperi-

22 Receiue, I pray thee, the law of his mouth, and l vp his words in thine heart.

23 If thou returne to the Almightie, thou shalt (r) b built vp, *and* thou shalt put iniquitie farre from thy tab nacle.

24 Thou shalt lay vp gold for (s) dust, and the gold o Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shal haue plentie of siluer.

26 And thou shalt then delight in the Almightie, a lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he sh heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establi it vnto thee, and the (t) light shall shine vpon thy ways.

29 (u) When *others* are cast downe, then shalt tho say, I am lift vp: and *God* shall saue the humble person.

30 The innocent shall deliuer the (x) yland, and i shalbe preserued by the pureneſſe of thine hands.

r *God will restore vnto thee all thy substance.*
s *Which shalbe in abundance like dust.*
t *That is, the fauour of God.*
u *God will deliuer his, when the wicked are destroyed round about them, as in the flood, and in Sodom.*
x *God will deliuer a whole countrey from perill, euen for the iust mans sake.*

## CHAP. XXIII.

*2 Iob affirmeth that he hath knoweth and feareth the pow and sentence of the Iudge, 10 And that he is not punish onely for his sinnes.*

BVt Iob answered, and said,

2 Though my talke be this day in (a) bitternes, m my plague greater then my groning,

3 Would God *yet* I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the words, *that* hee would answer me, and would vnderstand what he would say vnto me.

6 Would hee (b) pleade against mee with *his* great power: No, but he would (c) put *strength* in me.

7 (d) There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

a *He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. he declareth that he desireth nothing more: but it see. meth that God would not bee found of him.*
b *Vsing his absolute power, and saying, Because I am God, I may doe what I will.* c *Of his mercy hee would giue mee power to answere him.* d *When he of his mercy hath giuen strength to maintaine their cause.*

8 (e) Behold,

8 (e) Behold, If I goe to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: hee will hide himselfe in the South, and I cannot behold him.

10 But he knoweth my (f) way, and tricth mee, and I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lippes, and I haue (g) esteemed the words of his mouth more then my appointed food.

13 Yet he is in one minde, and who can (h) turne him? yea, he doeth what his minde desireth.

14 For he will performe that which is decreed of mee, and (i) many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God (k) hath softened mine heart, and the Almightie hath troubled me.

17 For I am not cut off in (l) darknesse, but he hath hid the darkenesse from my face.

e *Meaning that if hee consider*

*Gods iustice, he is not able to comprehend his iudgements or what side or part soeuer he turneth himselfe.*

f *God hath this preeminence about me, that he knoweth my way? to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doth visite him for his profite.*

g *His word is more precious vnto me, then the meat wherewith the body is sustained.* h *Iob confesseth that at this present hee feles not Gods fauour, and yet was assured, that he had appointed him to a good end.* i *In many points man is not able to attaine to Gods iudgements.* k *That I should not bee without feare.* l *Hee sheweth the cause of his feare, which is, that hee being in trouble, seeth none end, neither yet knoweth the cause.*

## CHAP. XXIIII.

*Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.*

HOw should not the times (a) bee hid from the Almightie, seeing that they which know him, see not his (b) dayes?

2 *Some* remooue the land markes, that rob the flockes and feed thereof.

a *That Iob speaketh in his passions, and after the iudgements of the flesh: that is, that hee seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly.* b *When he punisheth the wicked, and rewardeth the good.*

3 They

3 They leade away the asse of the fatherlesse *and* take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues (*c*) together.

5 Behold, *others as* wilde asses in the wildernesse, goe forth to their businesse, and (*d*) rise earely for a pray: the wildernes (*e*) *giueth* him *and* his children food.

6 They reape (*f*) his prouision in the field, but they gather the late (*g*) vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the showres of the mountaines (*h*) and they embrace the rocke for want of a couering.

9 They plucke the fatherlesse (*i*) from the breast, and take the pledge (*k*) of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oyle (*l*) betweene their walles, and tread their wine presses, suffer thirst.

12 Men (*m*) crie out of the citie, and the soules of the slaine (*n*) crie out: yet God doeth (*o*) not charge them with folly.

13 These are they, that abhorre the (*p*) light: they know not the wayes thereof, nor continue in the pathes thereof.

14 The murtherer riseth earely, *and* killeth the poore and needie: and in the night he is as a thiefe.

15 The eye also of the (*q*) adulterer waiteth for the twilight, and saith, None eye shall see mee, and disguise his face.

16 They digge through houses in the darke, *which* they marked for themselues in the day: they knowe not the light.

17 But the morning *is* euen to them as the shadowe of

*c And for cruelties and oppression dare not shew their faces.*
*d That is, spare no diligence.*
*e Hee and his dine by robbing and murthering.*
*f Meaning the poore mans.*
*g Signifying, that one wicked man will not spoyle another, but for necessitie.*
*h The poore are driuen by the wicked into rocks and holes, where they cannot lie drie for the raine.*
*i That is, they so powle and pill the poore widow, that she cannot haue to sustaine her selfe, that she may be able to giue her child sucke.* *k That is, his garment, wherewith he should be couered or clad.* *l* [illegible] *such places, which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger.* *m For the great oppression and extortion.* *n Crie out and call for vengeance.* *o God doeth not condemne the wicked, but seemeth to passe ouer it by his long silence.* *p That is, Gods word, because they are reprooued thereby.* *q By these particular vices, and the licence thereunto, hee would prooue that God punisheth not the wicked and rewardeth the iust.*

deat

death: if one know them, *they are* in the terrours of the shadow of death.

18 Hee is swift vpon the (r) waters: their (s) portion shall bee cursed in the earth: hee will not behold the way of the vineyards.

19 *As* the dry ground and heat consume the snow waters, *so shall* the graue (t) the sinners.

20 (u) The pittifull man shall forget him: the worme *shall feele* his sweetnesse: hee shall be no more remembred, and the wicked shall be broken like a tree.

21 Hee (x) doth euill intreat the barren that doeth not beare, neither doth he good to the widow.

22 Hee draweth also the (y) mightie by his power, *and* when he riseth vp, none is sure of life.

23 Though men giue him assurance to bee in safetie, yet his eyes *are* vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all *others*: they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not (z) so, where is he? *or* who will prooue me a lyar, and make my words of no value?

*r He fleeth to the waters for his succour.*

*s They thinke that all the world is bent against them, and dare not goe by the hie way.*

*t As the dry ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue.*

*u Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Iob commeth to himselfe, and sheweth his confidence.*

*x He sheweth why the wicked shall not be lamented, because hee did not pittie others.*

*y He declareth that after that the wicked haue destroyed the weakest, they will do like to the the stronger, and therefore are iustly preuented by Gods iudgements.*

*z That is, that contrarie to your reasoning no man can giue a perfite reason of Gods iudgements, let me be reprooued.*

## CHAP. XXV.

*Bildad prooueth that no man is cleane nor without sinne before God.*

THen answered Bildad the Shuhite, and said.

2 (a) Power and feare *is* with him, that maketh peace in his hie places.

3 Is there any number in his armies? and vpon whom (b) shall not his light arise?

4 And how may a man (c) bee iustified with God? or how can he be cleane, that is borne of a woman?

5 Beholde, hee will giue no light to the Moone,

*a His purpose is to prooue that albeit God trie and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, hee concludeth that hee is wicked.*

*b Who can bide him from his presence?*

*c That is, bee iust in respect of God?*

(d) and

(d) and the ſtarres are vncleane in his ſight.

*a If God ſhew his power, the moone and ſtars cannot haue that light, which is giuen them, much leſſe can man haue any excellencie, but of God.*

6 How much more man, a worme, euen the ſonne of man, *which is but* a worme?

## CHAP. XXVI.

*Iob ſheweth that man cannot helpe God, and prooueth it by his miracles.*

*a Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of all helpe, neither yet ſtaueſt ſufficiently on Gods behalfe, who hath no neede of thy defence.*

BVt Iob anſwered, and ſaid,

2 (a) Whom helpeſt thou? him that hath no power? ſaueſt thou the arme that hath no ſtrength?

3 Whom counſelleſt thou? him that hath no wiſdome? thou (b) ſheweſt right well as the thing is.

4 To whom doeſt thou declare *theſe* words? or whoſe ſpirit (c) commeth out of thee?

5 The (d) dead things are formed vnder the waters, and neere vnto them.

6 The graue is (e) naked before him, and there is no couering for (f) deſtruction.

7 Hee ſtretcheth out the (g) North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloude is not broken vnder them.

9 Hee holdeth backe the face of his throne: (h) and ſpreadeth his cloud vpon it.

10 Hee hath ſet boundes about the waters, vntill the (i) day and night come to an end.

11 The (k) pillars of heauen tremble and quake at his reproofe.

12 The ſea is calme by his power, and by his vnderſtanding he ſmiteth the pride *thereof*.

13 His Spirit hath garniſhed the heauens, *and* his hand hath formed the crooked (l) ſerpent.

*b But thou doſt not apply it to the purpoſe.*

*c That is, maketh ſhe to ſpeake this?*

*d Iob beginneth to declare the force of Gods power and prouidence in the mines & metals in the deepe places of the earth.*

*e There is nothing hid in the bottome of the earth, but hee ſeeth it.* *f Meaning, the graue wherein things putrifie.* *g Hee cauſeth the whole heauen to turne about the North pole.* *h That is, he hideth the heauens which are as it were his throne.* *i So long as this world endureth.* *k Not that heauen hath pillars to vpholde it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heauen is ſelfe is not able to abide his reproch.* *l Which is a figure of ſtarres faſhioned like a ſerpent, becauſe of the crookednes.*

14 Loe, these are part of his wayes: but (m) how little a portion heare wee of him? and who can vnderstand his fearefull power?

*m If these few things, which we see daylie with our eyes, declare his great power and prouidence, how much more would they appeare if we were able to comprehend all his workes?*

## CHAP. XXVII.

*3 The constancie and perfitnesse of Iob. 13 The reward of the wicked and of the tyrants.*

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my (a) iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednesse, (b) and my tongue shall vtter no deceit.

5 God forbid, that I should (c) iustifie you: vntill I die, I will neuer take away mine (d) innocencie from my selfe.

6 I wil keepe my righteousnesse, and will not forsake it: mine heart shall not reproone me of my (e) dayes.

7 Mine enemy shall be as the wicked; and he that riseth against me, as the vnrighteous.

8 For what (f) hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will hee set his delight on the Almightie? will hee call vpon God at all times?

11 I will teach you *what is* in the hand (g) of God, *and* I will not conceale that which is with the Almightie.

12 Behold, all ye your selues (h) haue seene it: why then doe ye thus vanish (i) in vanitie?

13 This is the (k) portion of a wicked man with God, and the heritage of tyrants, *which* they shall receiue of the Almighty.

14 If his children be in great number: the sword *shall*

*a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.*

*b How soeuer men iudge of me, yet will I not speake contrary to that which I haue said, and so doe wickedly in betraying the truth.*

*c Which condemne me as a wicked man, because the hand of God is vpon me.*

*d I will not confesse that God doth thus punish me for my sinnes.*

*e Of my life past.*

*f What aduantage hath the dissembler to gaine neuer so much, seeing he shall lose his owne soule?*

*g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to all.*

*h That is, the secret iudgements of God, and yet doe not vnderstand them.*

*i Why maintaine you then this errour?*

*k Thus will God order the wicked, and punish him, euen to his posteritie.*

*destroy*

*destroy* them, and his posteritie shall not bee satisfied with bread.

15 His remnant shall bee buried in death, and his widowes (l) shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare raiment as the clay,

17 Hee may prepare it, but the iust shall put it on and the innocent shall diuide the siluer.

18 Hee buildeth his house as the (m) moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, (n) he shall not be gathered *to his fathers*: they opened their eyes, & he was gone.

20 Terrours shall take him as waters, *and* a tempest shall cary him away by night.

21 The East winde shall take him away, and hee shall depart: and it shall hurle him out of his place.

22 And *God* shal cast vpon him and not spare, *though* he would faine flee out of his hand.

23 *Euery man* shall clap their hands at him, and hisse at him out of their place.

*l None shall lament him.*

*m Which breedeth an another mans possession or garment, but is soone shaken out.*

*n Hee meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.*

## CHAP. XXVIII.

*Iob sheweth that the wisdome of God is vnsearchable.*

THe siluer surely hath his veine, (a) and the gold his place *where* they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 *God* putteth an end to darkenesse, (b) and he tryeth the perfection of all things: he setteth a bond of darkenesse and of the shadow of death.

4 The flood breaketh out against the (c) inhabitant *and the waters* (d) forgotten of the foot, beeing higher the man, are gone away.

5 Out of the same earth commeth (e) bread, and vnder it, as it were fire is turned vp.

6 The stones thereof *are* a place of (f) saphirs, and the dust of it *is* gold.

*a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God.*

*b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisdome.*

*c Meaning him that dwelleth thereby.* *d Which a man cannot wade through.* *e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.* *f He alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither fowles nor beastes can enter.*

7 The

7 There is a path which no fowle hath knowen, neither hath the kites eye seene it.

8 The lions whelpes haue not walked it nor the lion passed thereby.

9 Hee putteth his hand vpon the (g) rockes, and ouerthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 Hee bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisedome found? (h) and where is the place of vnderstanding?

13 Man knoweth not (i) the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 (k) Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the cryſtall shall bee equall vnto it, nor the exchange ſhall be for plate of fine gold.

18 No mention shall be made of coral, nor of the (l) gabish: for wisedome is more precious then pearles.

19 The Topaze of Ethiopia shall not bee equall vnto it, neither shall it bee valued with the wedge of pure gold.

20 Whence then commeth wisdome? and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the (m) fowles of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 But God vnderstandeth the (n) way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the waight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightening of the thunders,

27 Then did he see it, and counted it: hee prepared it, and also considered it.

28 And

g After that he hath declared the wisdome of God in these creats of nature, he describeth his power.

h Though Gods power and wisdome may be vnderstand in earthly things, yet his heauenly wisdome cannot be attained vnto.

i It is too hie a thing for man to attaine vnto in this world.

k It can neither be bought for gold, nor precious stones but onely the gift of God.

l Which is thought to be a kinde of precious stone.

m Meaning, that there is no naturall meanes whereby man might attaine to the heauenly wisdome: which he meaneth by the fowles, that flie.

n He maketh God onely the author of this wisdome, and the giuer thereof.

28 And vnto man he said, Behold, * the (o) feare of the Lord is wisdome, and to depart from euil is vnderstanding.

Prou. 1.7.

o *He declareth what man hath so much of this heauenly wisdome, as he sheweth by fearing God and departing from euill.*

## CHAP. XXIX.

1 *Iob complaineth of the prosperitie of the time past.* 7. 12 *His auctoritie,* 12 *Iustice and equitie.*

SO Iob proceeded and continued his parable, saying,

2 Oh that I were as † in monethes past, when God preserued me.

† Ebr. Moneths before.

3 When his (a) light shined vpon mine head: and when by his light I walked through the (b) darkenesse.

a *When I felt his fauour.*

4 As I was in the dayes of my youth: when (c) God's prouidence *was* vpon my tabernacle:

b I *was free from affliction.*

5 When the Almightie was yet with me, *and* my children round about me:

c *That is, seemed by euident tokens to be more present with me.*

6 When I washed my paths (d) with butter, and the rocke powred me out riuers of oyle:

d *By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.*

7 When I went out to the gate, *euen* to the iudgement seate, *and when* I caused them to prepare my seate in the streete.

8 The young men saw mee, and (e) hid themselues, and the aged arose, *and* stood vp.

e *Beeing ashamed of their lightnesse, and afraid of my grauitie*

9 The princes stayed talke, and layed their hand on their (f) mouth.

f *Acknowledging my wisedome.*

10 The voice of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the (g) eare heard mee, it blessed mee: and when the eye saw *me*, it gaue witnesse to (h) me.

g *All that heard mee praised mee.* h *Testifying that I did good iustice.*

12 For I deliuered the (i) poore that cried, and the fatherlesse and him that had none to helpe him.

i *Because his aduersaries did so much charge him with wickednes, he is compelled to render a count of his life.*

13 (k) The blessing of him that was ready to perish came vpon me, and I caused the widowes heart to reioyce.

k *That is, I did succour him that was in distresse, and so he had cause to praise me.*

14 I put (l) on iustice, and it couered mee: my iudgement *was* as a robe, and a crowne.

l *I delighted in iustice, as others did to weare costly apparell.*

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was

16 I was a father vnto the poore, and *when* I knewe not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and plucke the pray out of his teeth.

18 Then I saide, I shall die in my (*m*)nest, and I shall multiply *my* dayes as the sand.

19 *For* my root is (*n*) spread out by the water, and the dew shall lie vpon my branch.

20 My glorie shall renue toward mee, and my bow shall be restored in mine hand.

21 Vnto mee men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke (*o*)dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth (*p*) as for the later raine.

24 *If* I (*q*) laughed on them, they beleeued it not: neither did they cause the light of my (*r*) countenance to fall.

25 I appointed out (*s*) their way, and did sit as chiefe, and dwelt as a king in the armie, *and* like him that comforteth the mourners.

*m That is, at home in my bed without all trouble, and vnquietnesse.*

*n My felicitie doeth increase.*

*o That is, was pleasant vnto them.*

*p As the drie ground thirsteth for the raine.*

*q That is, they thought it not to be a iest, or they, thought not that I would condescend vnto them.*

*r They were afraid to offend me, and cause me to be angry.* *s I had them at commandement.*

## CHAP. XXX.

1 *Iob complaineth that he is contemned of the most contemptible,* 11. 21 *Because of his aduersitie and affliction.* 23 *Death is the house of all flesh.*

BVt now they that are yonger then I, (*a*) mocke me: *yea,* they whose fathers I haue refused to set with the (*b*) dogs of my flockes.

2 For whereto should the strength of their hand haue serued me, *seeing* age (*c*) perished in them?

3 For pouertie and famine *they were* solitarie, fleeing into the wildernesse, *which is* darke, desolate and wast.

4 They cut vp ¶ nettles by the bushes, and the iuniper rootes was their meate.

5 They were (*d*) chased foorth from among *men*:

*a That is, mine estate is changed, and where as before the ancient men were glad to doe me reuerence, the yong men now contemne mee.*

*b Meaning, to be my shepherds, or to keepe my dogges.* *c That is, their fathers died for famine before they came to age.* ¶ Or, malowes. *d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewde fellowes such as hee here describeth.*

they shouted at them, as at a thiefe.

*e They make songs of me, and mocke at my misery.*

6 Therefore they dwelt in the clifts of riuers, in holes of the earth and rockes.

7 They roared among the bushes, and vnder the nettles they gathered themselues.

*f God hath taken from me the force, credite, and authoritie wherewith I kept them in subiection.*

8 *They were* the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their (*e*) song and I am their talke.

10 They abhorre me, *and* flee farre from me, and spare not to spit in my face.

*g He said that the young men when they saw him, hid themselues, as Chap. 29.8. and now in his miserie they were impudent & licentious.*

11 Because that *God* hath loosed my (*f*) cord and humbled me, (*g*) they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue put my feete, and haue trode on mee *as on* the (*h*) pathes of their destruction.

*h That is, they sought by all meanes how they might destroy me.*

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none (*i*) helpe.

*i They neede none to helpe them.*

14 They came as a great breach *of waters*, *and* (*k*) vnder this calamitie they come on heapes.

*k By my calamitie they tooke occasion against me.*

15 Feare is turned vpon me: *and* they pursue my soule as the winde, and mine health passeth away as a cloude.

*l My life faileth me, and I am as halfe dead.*

16 Therefore my soule is now (*l*) powred out vpon me: and the dayes of affliction haue taken hold on me.

*m Meaning, sorrow.*

17 (*m*) It pearceth my bones in the night, and my sinewes take no rest.

*n That is, God hath brought me into contempt.*

18 For the great vehemencie is my garment changed: *which* compasseth me about as the collar of my coate.

19 (*n*) Hee hath cast mee into the myre, and I am become like ashes and dust.

20 When I cry vnto thee, thou dost not heare me, or rather regardest me, *when* I stand vp.

*l My life faileth me, and I am as halfe dead.*

21 Thou turnest thy selfe (*o*) cruelly against mee, and art mine enemie vnto me with the strength of thine hand.

22 Thou takest me vp *and* causest mee to ride vpon the (*p*) winde, and makest my ‖ strength to faile.

*o That is, God hath brought me into contempt.*

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand (*q*) vnto the

*o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby hee was caried beside himselfe. p Hee compareth his afflictions to a tempest or whirlewinde. ‖ Or, wisedome, or Law. q None can deliuer me thence though they lament as my deare.*

grane, though they crie in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, (r) euill came vnto me: and when I waited for light, there came darkenesse.

27 My bowels did boile without rest: for the dayes of affliction are come vpon me.

28 I went mourning (f) without sunne: I stoode vp in the congregation (t) and cried.

29 I am a brother to the (u) dragons, and a companion to the ostriches.

30 My skinne is blacke vpon mee, and my bones are burnt with (x) heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

r *In stead of comforting, they mocked at me.*

f *Not delighting in any worldly thing, no not so much as in the vse of the sunne.*

t *Lamenting them that were in affliction, and moouing others to pitie them.*

u *I am like the wilde beasties that desire most solitary places.*

x *With the heate of affliction.*

## CHAP. XXXI.

1 *Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to bee the life of the faithfull.*

I Made a couenant with mine (a) eyes: why then should I thinke on (b) a maid?

2 For what portion *should I haue* of God from aboue? and *what* inheritance of the Almighty from on hie?

3 Is not destruction to the wicked, and strange *punishment* to (c) the workers of iniquitie?

4 Doth not he behold my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit,

6 Let God weigh me in the iust balance, and hee shall knowe mine (d) vprightnesse.

7 If my step hath turned out of the way, or mine heart hath (e) walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let mee sowe, and let another (f) eate: yea, let my plants be rooted out.

a *I kept mine eyes from all wanton lookes.*

b *Would not God then haue punished me?*

c *Iob declareth that the feare of God was a bridle to stay him from wickednesse.*

d *He sheweth wherein his vprightnesse standeth, that is, in as much as he was*

*Blamelesse before men, & sinned not against the second table.*

e *That is, hath accomplished the lust of mine eyes.*

f *According to the curse of the Law. Deu. 28. 38*

9 If mine heart hath beene deceiued by a woman, or I haue laid wait at the doore of my neighbour.

10 Let my wife (g) grinde vnto another man, and let other men bowe downe vpon her.

11 For this is a wickednesse, and iniquitie to bee condemned:

12 Yea, this is a fire that shall deuoure (h) to destruction, and which shall roote out all mine increase. —

13 If I did contemne the iudgement of my seruant, and of my maid, when they (i) did contend with me,

14 What then shall I doe when (k) God standeth vp? and when he shall visite me, what shall I answere?

15 Hee that hath made mee in the wombe, hath he not made (l) him? hath not hee alone facioned vs in the wombe? —

16 If I restrained the poore of their desire, or haue caused the eyes of the widowe (m) to faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth hee hath growen vp with me (n) as with a father, and from my mothers wombe I haue beene a guide vnto her)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed mee, because hee was warmed with the fleece of my sheepe,

21 If I haue lift (o) vp mine hand against the fatherlesse, when I sawe that I might helpe him in the gate,

22 Let mine (p) arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was (q) fearefull vnto me, and I could not be deliuered from his highnesse.

24 If I made golde mine hope, or haue saide to the wedge of golde, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did beholde the (r) sunne, when it shined, or the moone walking in her brightnesse,

g Let her be made a slaue.
h He sheweth that albeit men neglect the punishment of adultery, yet the wrath of God will neuer cease till such be destroyed.
i When they thought themselues euill intreated of me.
k If I had oppressed others, how should I haue escaped Gods iudgement?
l He was moued to shewe pitie vnto seruants, because they were Gods creatures as he was.
m By long waiting for her request.
n He nourished the fatherlesse and maintained the widowes cause.
o To oppresse him and doe him iniurie.
p Let mee not in pieces.
q I refrained not from sinning for feare of men, because I feared God.
r If I was proude of my worldly prosperitie or felicitie, which is meant by the shining of the sunne, and brightnesse of the moone.

27 If mine heart did flatter mee in secrete, or if my mouth did kisse mine (*f*) hand,

28 (This also had beene an iniquitie to be condemned: for I had denied the God (*g*) above)

29 If I reioyced at his destruction that hated mee, or was moued *to ioy* when euill came vpon him,

30 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my (*h*) tabernacle say, Who shall giue vs of his flesh? we cannot be satisfied.

32 The stranger did not lodge in the streete, *but* I opened my doores vnto him, that went by the way.

33 If I haue hid (*i*) my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I coulde haue made afrayde a great multitude, yet the moste contemptible of the families did (*k*) feare mee: so I kept (*l*) silence, and went not out of the doore.

35 Oh that I had some to heare mee! beholde my (*m*) sigue that the Almightie will witnesse for mee: though mine aduersarie shoulde write a booke *against* me,

36 Would not I take it vpon my shoulde, *and* binde it as (*n*) a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a (*o*) prince.

38 If my land (*p*) cry against me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without siluer: or if I haue grieued (*q*) the soules of the masters thereof,

40 Let thistles growe in stead of wheate, and cockle in the stead of barley.

*f* If mine owne doings alighted me.

*g* By putting confidence in any thing, but in him alone.

*h* My seruants moued me to be reuenged of mine enemie, yet did I neuer wish him hurt.

*i* And not confessed it freely: whereby it is euident that he iustified himself before men and not before God.

*k* That is, I reuerenced the most weake and contemned, and was afraide to offend them.

*l* I suffered them to speake euill of me, and went not out of my house to reuenge it.

*m* That is, a sufficient token of my righteousnesse, that God in my witnesse and will iustifie my cause.

*n* Shoulde not this booke of his accusations bee a praise and commendation to mee? *o* I will make him a count of all my life, without feare. *p* Although I had withholden their wages that laboured in it. *q* Meaning that he was no briber nor extortioner. *r* That is, talke which hee had with his three friends.

## THE (*r*) WORDES OF IOB ARE ENDED.

## CHAP. XXXII.

*1 Elihu reproueth them of follie. 8 Age maketh not a man wise, but the ſpirit of God.*

SO theſe three men ceaſed to anſwere Iob, becauſe he † eſteemed himſelfe iuſt.

† Ebr. was iuſt in his own eyes.

2 Then the wrath of Elihu the ſonne of Barachel the (*a*) Buzite, of the familie of (*b*) Ram, was kindled: his wrath, *I ſay*, was kindled againſt Iob, becauſe hee iuſtified himſelfe (*c*) more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not finde an anſwere, *and* yet condemned Iob.

4 (Nowe Elihu had waited till Iob had ſpoken: for (*d*) they were more ancient in yeeres then he.)

5 So when Elihu ſawe, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel the Buzite anſwered, and ſaid, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraide to ſhewe you mine opinion.

7 *For* I ſaid, the dayes (*e*) ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome.

8 Surely there is a ſpirit in man, (*f*) but the inſpiration of the Almightie giueth vnderſtanding.

9 Great men are not *alwaies* wiſe, neither doe the aged *alway* vnderſtand iudgement.

10 Therefore I ſay, Heare mee, *and* I will ſhewe alſo mine opinion.

11 Behold, I did waite vpon your wordes, & hearkened vnto your knowledge, whiles you ſought out (*g*) reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reproued Iob, nor anſwered his wordes:

13 Leaſt ye ſhould ſay, We haue (*h*) found wiſdome: *for* God hath caſt him downe, *and* no man.

14 Yet hath (*i*) hee not directed *his* wordes to me, neither will I anſwere (*k*) him by your wordes.

15 *Then* they fearing anſwered no more, *but* left off their talke.

16 When I had waited (for they ſpake not, but ſtood ſtill *and* anſwered no more)

17 *Then* anſwered I in my turne, and ſhewed mine opinion.

18 For

*a Which came of Buz the ſonne of Nahor Abrahams brother.*

*b Or, as the Chalds paraphraſt readeth, Abrahams.*

*c By making himſelf innocent, and by charging God of rigour.*

*d That is, the three mentioned before.*

*e Meaning, the ancient, which haue experience.*

*f It is a ſpeciall gift of God that man hath vnderſtanding, & commeth neither of nature nor by age.*

*g To proue that Iobs affliction came for his ſinnes.*

*h And flatter your ſelues, as though you had ouercome him.*

*i To wit, Iob.*

*k Herſeth almoſt the like argumẽts ſtill and but without taunting, & reprochs.*

18 For I am full of (*l*) matter, *and* the ſpirit within me, compelleth me.

*l I haue conceiued in my mind great ſtore of reaſons.*

19 Beholde, my belly *is* as the wine, which hath no vent, *and* like the new bottels that braſt.

20 *Therefore* will I ſpeake, that I may take breath: I will open my lips, and will anſwere.

*m I will neither haue regard to riches, greatneſſe, nor authority, but will ſpeake the very truth,*

21 I will not now accept the perſon of man, (*m*) neither will I giue titles to man.

22 For I may not giue (*n*) titles, *leaſt* my maker ſhould take me away ſuddenly.

*n The Ebrewe word ſignifieth to change the name, as to call a fole a wiſe man: meaning that he would not cloke the truth to flatter men.*

## CHAP. XXXIII.

*5 Elihu accuſeth Iob of ignorance. 14 Hee ſheweth that God hath diuers meanes to inſtruct man and to draw him from ſinne. 19.29. Hee afflicteth man, and ſuddenly deliuereth him. 26 Man being deliuered giueth thankes to God.*

WHerefore Iob, I pray thee, heare my talke, and hearken vnto all my wordes.

*a I confeſſe the power of God and am one of his, therefore thou oughteſt to heare me.*

2 Beholde now, I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My wordes *are* in the vprightneſſe of mine heart, and my lips ſhall ſpeake pure knowledge.

4 The (*a*) ſpirit of God hath made mee, and the breath of the Almightie hath giuen me life.

*b Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap. 16.21. ſo that he might doe it without feare, Elihu ſaith, he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is. c I will not handle thee ſo roughly as thoſe others haue done. d Herepeateth Iobs words wherby he proteſted his innocencie in diuers, later, but ſpecially in Ioe 13.16. and 30. Chap.*

7 If thou canſt giue me anſwere, prepare thy ſelfe: ſtand before me.

8 Beholde, I am according to thy wiſh in (*b*) Gods ſtead: I am alſo formed of the clay.

9 Behold, my terrour ſhall not feare thee, neither ſhall mine hand (*c*) be heauie vpon thee.

10 Doubtleſſe thou haſt ſpoken in mine eares, and I haue heard the voyce of *thy* wordes.

11 I am (*d*) cleane without ſinne: I am innocent, and there is none iniquitie in me.

12 Loe, he hath found occaſions againſt mee, and counted me for his enemie.

11 Hee hath put my feete in the ſtockes, and looketh narrowly vnto all my paths.

12 Beholde, in this haſt thou not done right: I will anſwere thee, that God is greeter then man.

13 Why doeſt thou ſtriue againſt him? for hee doeth not (e) giue account of all his matters.

14 For God ſpeaketh (f) once or twiſe, and one ſeeth it not.

15 In dreames and (g) viſions of the night, when ſleepe falleth vpon men and they ſleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which he (b) had ſealed,

17 That hee might cauſe man to turne away from his enterpriſe, and that he might hide the (i) pride of man.

18 And keepe backe his ſoule from the pit, and that his life ſhould not paſſe by the ſword.

19 He is alſo ſtriken with ſorrow vpon his bed, and the griefe of his bones is ſore,

20 So that his (k) life cauſeth him to abhorre bread, and his ſoule daintie meate.

21 His fleſh faileth that it cannot be ſeene, and his bones which were not ſeene, clatter.

22 So his ſoule draweth to the graue, and his life (l) to the buriers.

23 If there be a (m) meſſenger with him, or an interpreter, one of a thouſand (n) to declare vnto man his righteouſneſſe,

24 Then will hee haue (o) mercie vpon him, and will ſay, (p) Deliuer him that hee goe not downe into the pit, for I haue receiued a reconciliation.

25 Then ſhall his fleſh bee (q) as freſh as a childes, and ſhall returne as in the dayes of his youth.

26 Hee ſhall pray vnto God, and hee will be fauourable

*a The cauſe of his iudgements is not alwayes declared to man.*

*f Though God by ſundry examples of his iudgements ſpeake vnto man yet the reaſon thereof is not known, yea and though God ſhould ſpeake, yet he is not vnderſtood.*

*g God ſaith he ſpeaketh commonly either by viſions to teach vs the cauſe of his iudgements, or elſe by affli- ons, or by his meſſenger.*

*b That is, determined to ſend vpon them.*

*i He ſheweth for what end God ſendeth afflictions: to abate downe mans pride, and to turne from euill.*

*k That is, his painefull and miſerable life.*

*l To them that ſhall bury him.*

*m A man ſent of God to declare his will.*

*n A ſingular man, and as one choſen out of a thouſand, which is able to declare the great mercies of God vnto ſinners: and wherein mans righteouſneſſe ſtandeth, which is through the iuſtice of Ieſus Chriſt and faith therein.*

*o Hee ſheweth that it is a ſure token of Gods mercie toward ſinners, when hee cauſeth his word to bee preached vnto them.*

*p That is, the miniſter ſhall by the preaching of the word pronounce vnto him the forgiueneſſe of his ſinnes.*

*q He ſhall feele Gods fauour and reioyce: declaring hereby, wherein ſtandeth the true ioy of the faithfull: and that God will reſtore him to health of body, which is token of his bleſſing.*

vnto

vnto him, and he shall see his face with ioy: for he will render vnto man his (r) righteousnesse.

27 Hee looketh vpon men, and if one say, I haue sinned, and (s) perverted righteousnes, and it did not profite (t) me,

28 (u) He will deliuer his soule from going into the pit, and his life shall see the light.

29 Loe, all these things will God worke (x) twise or thrise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare me: keepe silence, and I will speake.

32 If there be (y) matter, answere mee, and speake: for I desire to (z) iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisedome.

r *God will forgiue his sinnes and accept him as iust.*

s *That is, done wickedly.*

t *But my sinne hath beene the cause of Gods wrath toward me.*

u *God will forgiue the penitent sinner.*

x *Meaning oft times, euen as oft as a sinner dieth repent.*

y *If thou doubt of any thing, or see occasion to speake against it.*

z *That is, to shew thee, wherein mans iustification consisteth.*

## CHAP. XXXIIII.

*Elihu chargeth Iob, that hee called himselfe righteous. 22 Hee sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.*

MOreouer Elihu answered, and said,

2 Heare my words ye (a) wise men, and hearken vnto me ye that haue knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meate.

4 Let vs seeke (b) iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken (c) away my iudgement.

6 Should I lie in my (d) right? my wound of the arrowe is (e) grieuous without my sinne.

7 What man is like Iob, that drinketh (f) scornefulnesse like water?

a *Which are esteemed wise of the world.*

b *Let vs examine the matter vprightly.*

c *That is, hath afflicted me without measure.*

d *Should I say, I am wicked, being an innocent?*

e *I am sorer punished, then my sinne deserueth.*

f *Which is compelled to receiue the reproch and scornes of many for his foolish words.*

8 Which

8 Which goeth in the (g)company of them that worke iniquitie, and walketh with wicked men?

9 For hee hath said, (h) It profiteth a man nothing that he should (i) walke with God.

10 Therefore hearken vnto mee, yee men of wisedome: God forbid that wickednesse *should be* in God, and iniquitie in the Almightie.

11 For he will render vnto man *according* to his worke, and cause euery one to finde according to his way.

12 And certainely God will not doe wickedly, neither will the Almightie peruert iudgement.

13 Whom * hath hee appointed ouer the earth beside him selfe? or who hath placed the whole world?

14 If (k) hee set his heart vpon *man*, and gather vnto himselfe his spirit (l) and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 If thou hast vnderstanding, heare this *and* hearken to the voyce of my wordes.

17 Shall he that hateth iudgement, (m) gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, *Thou art* (n) wicked? or to Princes, *Ye are* vngodly?

19 *How much* lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, (o) and the people shall be troubled at midnight, (p) and they shall passe foorth and take away the mighty without hand.

21 For his eyes *are* vpon the wayes of man, and he seeth all his goings.

22 There is no darkenesse nor shadow of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that hee should (q) enter into iudgement with God.

24 He shall breake the mightie without (r) seeking, and shall set vp other in their steade.

g *Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements.*

h *He wresteth Iobs wordes, who saide that Gods children are oft times punished in this world, and the wicked goe free.*

* *That is, like godly, as Gen. 3. 22. Chap. 36. 23.*

k *To destroy him.*

l *The breath of life, which he gaue man.*

m *If God were not iust, how could he gouerne the world?*

n *If man of nature feare to speake euill of such as haue power, then much more ought they to be afraide to speake euill of God.*

o *When they looke not for it.*

p *The messengers of visitation that God shall sende.*

q *God doeth not afflict man aboue measure, so that hee should haue occasion to contende with him.*

r *For all his creatures are at hand to serue him, so that hee needeth not to seeke for any other army.*

25 Therefore

35 Therefore ſhall hee deliuer their (f) workes: hee ſhall turne the(i)night, and they ſhall be deſtroyed.
36 He ſtriketh them as wicked men in the places of the (k)ſeers,
37 Becauſe they haue turned backe from him, and would not conſider all his wayes:
38 So that they haue cauſed the voyce of the poore to (l) come vnto him, and hee hath heard the crie of the afflicted.
39 And when he giueth quietneſſe, who can make trouble? and when hee hideth his face, who can beholde him, whether it be vpon nations, or vpon a man onely?
30 Becauſe the (y) hypocrite doeth reigne, and becauſe the people are ſnared.
31 Surely it appertaineth vnto God (z) to ſay, I haue pardoned, I will not deſtroy.
32 (a) But if I ſee not, teach thou mee: if I haue done wickedly, I wil doe no more.
33 Will he performe the thing through (b) thee? for thou haſt reproued (c) it, becauſe that thou haſt choſen, and not I, now ſpeake what thou knoweſt.
34 Let men of vnderſtanding tell me, and let a wiſe man hearken vnto me.
35 Iob hath not ſpoken of knowledge, neither were his wordes according to wiſedome.
36 I deſire that Iob may bee (d) tryed, vnto the ende touching the anſweres for wicked men.
37 For he (e) addeth rebellion vnto his ſinne: he clappeth his hands among vs, and multiplieth his wordes againſt God,

f *Make them manifeſt that they are wicked.*
i *Declare the things that were hid.*
k *Meaning, openly in the ſight of all men.*
l *By them trouble and extortion.*
y *When tyrants ſit in the throne of iuſtice, which vnder pretence of executing iuſtice are but hypocrites and oppreſſe the people, it is a ſigne that God hath drawne backe his countenance and fauour from that place.*
z *Onely it belongeth to God to moderate his corrections, and not vnto man.*

a *This Elihu ſpeaketh in the perſon of God, as it were mocking Iob becauſe he would be wiſer then God.* b *Will God vſe thy counſell in doing his workes?* c *Thou bee ſpeaketh in the perſon of God, as though Iob ſhould chuſe and refuſe affliction at his pleaſure.* d *That hee may ſpeake as much as hee can, that we may anſwere him and all the wicked that ſhall vſe ſuch arguments.* e *Hee ſtandeth ſtubburnely in the maintenance of his cauſe.*

## CHAP. XXXV.

*6 Neither doeth godlineſſe profite, or vngodlineſſe hurt God, but man, 13 The wickednes vnto God and are not heard.*

Elihu

ELihu spake moreouer, and said,
2 Thinkest thou this right, that thou hast saide, I am (a) more righteous then God?
3 For thou hast said, What profiteth it thee and what auaileth it me *to purge me* from my sinne?
4 *Therefore* will I answere thee, and thy (b) companions with thee.
5 Looke vnto the heauen, and see, and beholde the (c) cloudes *which* are hier then thou.
6 If thou sinnest, what doest thou (d) against him, yea, when thy sinnes be many, what doest thou vnto him?
7 If thou bee righteous, what giuest thou vnto him? or what receiueth he at thine hand.
8 Thy wickednesse *may hurt* a man as thou art: and thy righteousnesse *may profite* the sonne of man.
9 They cause many that are oppressed, (e) to cry, which cry out for the violence of the mightie.
10 But none saith, Where is God that made me, which giueth songs in the night?
11 Which teacheth vs more then the beastes of the earth, and giueth vs more wisedome then the foules of the heauen.
12 Then they cry because of the violence of the wicked, but (f) he answereth not.
13 Surely God will not heare vanitie, neither will the Almightie regard it.
14 Although thou saiest *to God*. Thou wilt not regarde it (g) yet iudgement *is* before him: trust thou in him.
15 But now because his anger hath not visited, nor called to count *the euill* with great extremitie.
16 Therefore Iob (h) openeth his mouth in vaine, and multiplieth words without knowledge.

*a Iob neuer spake these wordes: but because he mainteined his innocencie, it seemed as though he would say, that God tormented him without iust cause.*
*b Such as are in the like errour.*
*c If thou canst not controll the cloudes, wilt thou presume to instruct God?*
*d Neither doth thy sinne hurt God, nor thy iustice profite him: for he will be glorified without thee.*
*e The wicked may hurt man and cause him to cry, who if he sought to God, which sendeth comfort, should be deliuered.*
*f Because they pray not in faith as feeling Gods mercies. g God is iust, howsoeuer thou iudgest of him. h For if hee did punish thee, as thou deseruest, thou shouldest not be able to open thy mouth.*

## CHAP. XXXVI.

*1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.*

ELihu also proceeded and said,
2 Suffer mee a little, and I will instruct thee: for I *haue* yet to speake on Gods behalfe.

3 I will

3 I will fetch (a) my knowledge a farre off, and will attribute righteousnesse vnto my Maker.

4 For truely my wordes shall not be false, and hee that is (b) perfite in knowledge, speaketh with thee.

5 Behold, the mighty God casteth away none that is (c) mighty and valiant of courage.

6 (d) hee maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 Hee withdraweth not his eyes from the righteous, but they are with (e) Kings in the throne, where hee placeth them for euer: thus they are exalted.

8 And if they be bound in fetters, & tied with the cords of affliction,

9 Then will hee shew them their (f) worke and their sinnes, because they haue beene proude.

10 Hee openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 * If they obey and serue him, they shall ende their dayes in prosperitie, and their yeeres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish (g) without knowledge.

13 But the hypocrites (h) of heart increase the wrath for they (i) call not when he bindeth them.

14 Their soule dieth in (k) youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would-hee haue taken thee out of the streight place into a broad place and not shut vp beneath, and (l) that which resteth vpon thy table, had beene full of fatte.

17 But thou art full of the (m) iudgement of the wicked, though iudgement and equitie maintaine all things.

a He sheweth that when wee speake of God, we must lift our spirits more hie, then our naturall sence is able to reach.

b Thus shall perceiue that I am a faithfull instrument, and shall speake to thee in the name of God.

c Strong & constant and of vnderstanding: for these are the gifts of God, and he loueth them in men: but for asmuch as Gog was punished now Iob, it is a signe that these are not in him

d Therefore he will not preserue the wicked: but to the humble & afflicted heart he will shew grace.

e He preferreth the good to honour.

f He will moue their hearts to feele their sinnes that they may come to him by repentance, as hee did Manasseh. Isai. 1.19. g That is, to their folly or obstination, and so shall bee cause of their owne destruction. h Which are malitiously bent against God, and flatter themselues in their vices. i When they are in affliction they seeke not to God for succour. as Asa 2 Chro. 16 12. Rom. 16.11. k They die of some vile death and that before they come to age. If thou hadst beene obedient to God, hee would haue rewarded thee with riches and wealth. m Thou art altogether after the manner of the wicked for thou dost murmure against the iustice of God.

18 (*n*) For *Gods* wrath is, least he should take thee away in *thine* abundance: for no multitude of gifts can deliuer thee.

19 Will hee regarde thy riches? *he regardeth* not gold, nor all them that excell in strength

20 (*o*) Bee not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heed: looke not to (*p*) iniquitie: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men see it, and men behold it (*q*) a farre off.

26 Beholde, God *is* excellent, (*r*) and wee knowe him not, neither can the number of his yeeres be searched out.

27 When he restraineth the drops of water, the raine (*s*) powreth downe by the vapour thereof,

28 Which *raine* the cloudes doe drop, *and* let fall abundantly vpon man.

29 Who can know the diuisions of the cloudes, *and* the thunders of his (*t*) tabernacle?

30 Behold, he spreadeth his light vpon (*u*) it, and coueretb the (*x*) bottome of the sea.

31 For thereby he iudgeth (*y*) the people, and giueth meate abundantly.

32 Hee couereth the light with the cloudes, and commandeth them to goe (*z*) against it.

33 (*a*) His companion sheweth him thereof, and there is anger in rising vp.

*n God doeth punish thee, least thou shouldest forget God in thy wealth and so perish.*

*o Be not thou curious in seeking the cause of Gods iudgements when he destroyeth any.*

*p And so murmure against God through impatiencie.*

*q The workes of God are so manifest, that a man may see them afarre off, and know God by the same.*

*r Our infirmitie hindereth vs so, that we cannot attaine to the perfite knowledge of God.*

*s That is, the raine commeth of those drops of water, which hee keepeth in the cloudes.* *t Meaning, of the cloudes, which hee calleth the tabernacle of God.* *u Vpon the cloude.* *x That man cannot come to the knowledge of the springs thereof.* *y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ouerflowe any places, and the other that it maketh the lande fruitefull.* *z That is, one cloude to dash against another.* *a The colde vapour sheweth him: that is, the colde of the hote exhalation, which being taken in the colde cloude, mounteth vp towarde the place where the fire is, and so anger is ingendred, that is, noyse and thunder claps.*

CHAP.

# CHAP. XXXVII.

*2 Elihu prooueth that the vnsearchable wisedome of God is manifest by his workes, 4 As by the thunders, 6 The snow, 9 The whirlewinde, 11 And the raine.*

AT this also mine heart is (*a*) astonied, and is mooued out of his place.

2 Heare the (*b*) sound of his voyce, and the noyse that goeth out of his mouth.

3 Hee directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse soundeth: hee thundreth with the voyce of his maiestie, and hee will not (*c*) stay them when his voyce is heard.

5 God thundreth marueilously with his voyce: hee worketh great things, which we know not.

9 For hee saith to the snow, Bee thou vpon the earth: (*d*) likewise to the small raine and to the great raine of his power.

7 With the force *thereof* he (*e*) shutteth vp euery man, that all men may know his worke.

8 Then the beasts goe into the denne, and remaine in their places.

9 The whirlewinde commeth out of the South, and the cold from the (*f*) Northwinde.

10 At the breath of God the frost is giuen, and the breadth of the waters (*g*) is made narrow.

11 Hee maketh also the cloudes to (*h*) labour, to water *the earth and* scattereth the cloud of (*i*) his light.

12 And it is turned about by his gouernment, that they may doe whatsoeuer hee commaundeth them vpon the whole world:

13 Whether it be for (*k*) punishment, or for his land, or of mercie, he causeth it to come.

14 Hearken vnto this, O Iob: stand and consider the wonderous works of God.

15 Diddest thou know when God disposed them? and

*a At the marueiling of the thunder, and lightenings: whereby he declareth that the faithfull are liuely touched with the maiestie of God, when they behold his workes.*

*b That is, the thunder, whereby hee speaketh to men to waken their dulnes, and to bring them to the consideration of his workes.*

*c Meaning, the raines and thunders.*

*d So that neither small raine nor great snow nor any thing else commeth without Gods appointment.*

*e By raines and thunders God causeth men to keepe themselues within their houses. f In Ebrewe it is called the scattering winde, because it driueth away the cloudes and purgeth the ayre. g That is, frozen vp and dried. h Gather the vapours, and mooue to and fro to water the earth. i That is, the cloude that hath lightening in it k Raine, cold, heate, tempests, and such like are sent of God, either to punish man, or to profite the earth, or to declare his fauour toward man, as Chap. 36. 31.*

caused

15 Diddest thou know when God disposed them? and caused the (l) light of his cloud to shine?

16 Hast thou knowen the (m) varietie of the cloude, *and* the wonderous works of him, that is perfit in knowledge?

17 *Or* how thy clothes are (n) warme, when hee maketh the earth quiet through the Southwinde?

18 Hast thou stretched out the heauens, which are strong, *and* as a molten (o) glasse?

19 Tell vs what we shall say vnto him: *for* wee cannot dispose *our matter* because of (p) darknesse

20 Shall it bee (q) tolde him when I speake? or shall man speake when he shalbe (r) destroyed?

21 And now men see not the light, (s) which shineth in the clouds, but the winde passeth and cleanseth them.

22 The (t) brightnesse commeth out of the North: the praise *thereof is* to God, which is terrible.

23 *It is* the Almightie: wee cannot finde him out: *he is* excellent in power and iudgement, and abundant in iustice: he (u) afflicteth not.

24 Let men therefore feare him: *for* he wil not regard any that are wise in their owne conceit.

*l That is, the lightening to breake forth in the cloudes? m Which is sometime changed into raine, or snow, or haile, or such like? n Why thy clothes should keepe thee warme, when the Southwinde bloweth, rather then when any other winde bloweth? o For their clearenesse. p That is, our ignorance, signifying, that Iob was so presumptuous that hee would controll the workes of God. q Hath God neede that any should tell him when man murmureth against him? r If God would destroy a man, should hee repine? s The cloude stoppeth the shining of the Sunne, that man cannot see it till the winde haue chased away the cloud: and if man bee not able to attaine to the knowledge of these things, how much lesse of Gods iudgements. t In Ebrew, gold: meaning, faire weather and cleare as gold. u Meaning, without cause.*

## CHAP. XXXVIII.

*God speaketh to Iob, and declareth the weakenesse of man in the consideration of his creatures, by whose excellence the power, iustice and prouidence of the Creator is known.*

THen answered the Lord vnto Iob out of the (a) whirlewinde, and said,

2 Who is this that (b) darkeneth the counsell by words without knowledge?

*a That his words might haue greater maiestie, and that Iob might know with whom hee had to doe. b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and sheweth his owne folly.*

3 Gird

3 Gird vp now thy loynes like a man: (a) I will demaund of thee and declare thou vnto mee.

4 Where wast thou when I layd the (d) foundations of the earth? declare, if thou hast vnderstanding.

5 Who hath layd the measures thereof, if thou knowest, or who hath stretched the line ouer it:

6 Whereupon are the foundations thereof set: or who hath layd the corner stone thereof?

7 When the starres of the morning (e) praised mee together, and all the (f) children of God reioyced:

8 Or who hath shut vp the sea with doores, when it issued and came forth as out of the wombe:

9 When I made the cloudes as a couering thereof, and darkenesse as the (g) swadling bands thereof:

10 When I stablished my commandement vpon it, and set barres and doores,

11 And said, Hitherto shalt thou come, and no further, and here (h) shall it stay thy proud waues.

12 Hast thou commanded the (i) morning since thy dayes? hast thou caused the morning to knowe his place?

13 That it might take hold of the corners of the earth, and that the wicked might be (k) shaken out of it?

14 It is turned as clay to fashion, (l) and all stand vp as a garment.

15 And from the wicked their light shall bee taken away, and the high arme shalbe broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the (m) depth?

17 Haue the gates of death beneopened vnto thee? or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way *where* light dwelleth? and where is the place of darkenesse,

a *Because he had assisted to dispute with God, Chap. 13.3. God reasoneth with him to declare his rashnesse.*

d *Seeing he could not iudge of those things which were done so long before hee was borne, he was not able to compreheud all Gods workes: much lesse the secret causes of his iudgements.*

e *The starres and diuine creatures are sayd to prayse God, because his power, wisedome and goodnesse is manifest and knowen thereon.*

f *Meaning, the Angels.*

g *As though the great sea were but as a little babe in the hands of God to turne to and fro.*

b *That is, Gods decree and commandement, as verse 10.* i *To wit, to rise since thou wast borne?* k *Who hauing in the night beene giuen to wickednesse, cannot abide the light, but hide themselues.* l *The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anew, and all things therein clad with new beauty.* m *If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?*

*n That thou mightest appoint it his way and limits.*

20 That thou (n) shouldest receiue it in the bounds thereof, and that thou shouldest know the pathes to the house thereof?

21 Knewest thou it, because thou wast then borne, and

*o To punish mine enemies with them, as Exod 9.18. Ios. 10.11.*

*because* the number of thy dayes *is* great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the haile,

*p The yce couereth it, as though it were paued with stone.*

23 Which I haue (o) *hid* against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, *which* scattereth the East wind vpon the earth?

*q Which starres arise when the Sunne is in Taurus, which is the spring time, and bring flowres.*

25 Who hath diuided the spowtes for the raine? or the way for the lightning of the thunders,

*r Which starre bringeth in winter.*

26 To cause it to raine on the earth where no man *is*, and in the wildernesse where there is no man?

*s Certaine starres so called: some thinke they were the twelue signes.*

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath engendred the frost of the heauen?

30 The waters are hid (p) as *with* a stone: and the face of the depth is frosen.

*t The North starre with those that are about him?*

31 Canst thou restraine the sweete *influences* of (q) the Pleiades? or loose the bands of (r) Orion?

32 Canst thou bring forth (s) Mazzaroth in their time? or canst thou also guide (t) Arcturus with his sonnes?

*u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?*

33 Knowest thou the course of heauen, or canst thou set (u) the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes that abundance of water may couer thee?

*x In the secret parts of man.*

35 Canst thou send the lightnings that they may go, and say vnto thee, Loe, here we are?

*y That is the cloudes wherein the water is contained as in bottels.*

36 Who hath put wisedome in the (x) reines? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisedome? or who can cause to cease the (y) bottels of heauen,

38 When the earth groweth into hardnesse, (z) and the clots are fast together?

*z For when God doth not open these bottels, the earth commeth to this inconuenience.*

CHA

*The bountie and prouidence of God, which extendeth euen to the young rauens, giueth man full occasion to put his confidence in God.* 37 *Iob confesseth and humbleth himselfe.*

WIlt (a) thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, *and* remaine in the couert to lay in wait?

3 Who prepareth for the rauen his meate, when his birds (b) cry vnto God, wandring for lacke of meat?

4 Knowest thou the time when the wilde goates bring foorth young? *or* dost thou marke when the (c) hindes doe calue?

5 Canst thou number the moneths that they (d) fulfill? or knowest thou the time when they bring foorth?

6 They bow themselues: they (e) bruise their yong and cast out their sorrowes.

7 Yet their young waxe fatte, and grow vp with corne: they goe foorth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wild asse?

9 *Vnto* I which haue made the wildernesse his house, and the (f) salt places his dwellings

10 He derideth the multitude of the citie: hee heareth not the cry of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the vnicorne (g) serue thee? or will he tarie by thy cribbe?

13 Canst thou bind the vnicorne with his band *to labor* in the furrowes? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast of thy labour vnto him?

15 Wilt thou beleeue him, that he will bring home thy seede, and gather it into thy barne?

16 *Hast thou giuen* the pleasant wings vnto the pecocks? or wings and fethers vnto the ostriche?

17 Which leaueth his egges in the earth and maketh (h) them hot in the dust,

a *After he had declared Gods workes in the beastes, hee sheweth his marueilous prouidence in earth, euen toward the brute beastes.* b *Psalm.* 147. 9.

c *Hee chiefelie maketh mention of wilde goates and hindes, because they bring foorth their yong with most difficultie.*

d *That is, how long they goe with young?*

e *They bring foorth with great difficultie.*

f *That is, the barren ground where no good grow.*

g *Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that is much more impossible that he should appoint the wisdome of God, whereby he gouerneth all the world.*

h *They write that the ostrich couereth her egges in the sand, and because the countrey is hot, and the sunne still keepeth them warme, they are hatched.*

*i If he should take care for them.*

*k That is, to have care, and naturall affection toward his yong.*

*l When the yong ostrich is growen vp, he outrunneth the horse.*

*m That is, giuen him courage? which is ment by neying and shaking his mane: for with his breath he couereth his necke.*

*n He beateth with his hoofe.*

*o He so riddeth the ground that it seemeth nothing vnder him.*

*p That is, when gold commeth, so flie vnto the warme countries.*

*q Is this the way for a man that will learne, to striue with God? which thing he reproueth in Iob.*

*r Whereby he sheweth that he repented. and desired pardon for his faults.*

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his young ones, as they were not his, *and* is without feare, as if hee trauelled (*i*) in vaine.

20 For God hath depriued him of (*k*) wisdome, and hath giuen him no part of vnderstanding.

21 When (*l*) time is, he mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? *or* couered his necke with (*m*) neying?

23 Hast thou made him afraide as the grashopper: is his strong neying is fearefull.

24 Hee (*n*) diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnest man.

25 Hee mocketh at feare, and is not afraid, and turneth not backe from the sword.

26 *Though* the quiuer rattle against him, the glittering speare and the shield.

27 Hee (*o*) swalloweth the ground for fiercenesse and rage, and hee beleeueth not that it is the noyse of the trumpet.

28 He sayeth among the trumpets, Ha, ha: he smelleth the battell afarre off, and the noise of the captaines, and the shouting.

29 Shall the hauke fly by thy wisdome, *stretching out his* wings toward the (*p*) South?

30 Doeth the egle mount vp at thy commandement, and make his nest on hie?

31 Shee abideth and remaineth in the rocke, *euen* vpon the top of the rocke and the tower.

32 From thence shee spieth for meate, *and her eyes* behold afarre off.

33 His young ones also sucke vp blood: and where the slaine *are*, there is shee.

34 Moreouer the Lord spake vnto Iob, and said,

35 Is this to (*q*) learne, to striue with the Almighty? he that reproueth God, let him answere to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am (*r*) vile: what shall I answere thee? I will lay my hand vpon my mouth.

38 Once haue I spoken, but I will answere no more: yea twise, but I will proceede no farther.

CHA

1 *How weake mans power is, being compared to the workes of God.* 10 *Whose power appeareth in the creation and gouerning of the great beasts.*

AGaine the Lord answered Iob out of *the whirewind, and said,* Chap. 38. 1.

2 Girde vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.

3 Wilt thou disanull (*a*) my iudgement? *or* wilt thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voice like him?

5 Decke thy selfe now with (*b*) maiestie and excellency, and aray thy selfe with beautie and glorie.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, and abase him.

7 Looke on euery one that is arrogant, *and* bring him low: and destroy the wicked in their place.

8 Hide them in the dust together, *and* binde (*c*) their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can (*d*) saue thee.

10 ¶ Behold now (*e*) Behemoth (whom I made (*f*) with thee) which eateth (*g*) grasse as an oxe.

11 Behold now, his strength *is* in his loynes, and his force is in the nauell of his belly.

12 *When* hee taketh pleasure, his tayle is like a cedar: the sinewes of his stones are wapt together.

13 His bones are *like* staues of brasse, *and* his small bones like staues of iron.

14 (*h*) He is the chiefe of the wayes of God: (*i*) he that made him, will make his sword to approch vnto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth hee vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?

18 Behold hee spoyleth the riuer (*k*) and hasteth not:

*a Signifying that they that iustifie themselues, condemne God as vniust.*

*b Meaning, that these were proper vnto God. and belonged to no man.*

*c Cause them to die if thou canst.*

*d Prouing hereby that whosoeuer attributes to himselfe power and abilitie to saue himselfe, maketh himselfe God.*

*e This beast is thought to be the Elephant, or some other which is vnknowen.*

*f Whom I made as well as thee.*

*g This commendeth the prouidence of God toward man: for if he were giuen to deuour as a Lion, nothing were able to resist him or contest him.*

*h He is one of the chiefest workes of God among the beasts.*

*i Though man dare not come neere him, yet God can kill him.*

*k Hee drinketh at leasure, and feareth no body.*

he trusteth that he can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thrusteth his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out (l) Liuiathan with an hooke and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst thou pearce his iawes with an angle?

22 Will he make many (m) prayers vnto thee, or speake thee faire?

23 Will he make a couenant with thee? *and* wilt thou take (n) him as a seruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?

25 Shall the companions banket with him? shall they deuide him among the marchants?

26 Canst thou fill the basket with his skinne? or the fishpanier with his head?

27 Lay thine hand vpon him: remember (o) the battell *and* doe no more so.

28 Behold, (p) his hope is in vaine: *for* shall not one perish euen at the sight of him?

## CHAP. XLI.

1 *By the greatnes of this monster Liuiathan God shewes his greatnes, and his power, which nothing can resist.*

NOne *is* so fierce that dare stirre him vp. Who is he then that can stand (a) before me?

2 Who hath preuented mee that I should (b) make end? All vnder heauen is mine.

3 I will not keepe silence *concerning* (c) his parts, nor his power, nor his comely proportion.

4 Who can discouer the face (d) of his garment? who shall come to him with a double (e) bridle?

5 Who shall (f) open the doores of his face? his teeth are fearefull round about.

6 The maiestie *of his scales is like* strong shields, and are sure sealed.

7 One is set to another, that no winde can come betweene them.

8 One is ioyned to another: they sticke together, that

*l* Meaning, the whale.

*m* Because he feareth lest thou shouldest take him.

*n* To doe thy busines, and be at thy commandment.

*o* If thou once consider the danger, thou wilt not meddle with him.

*p* To wit, that trusteth to take him.

*a* If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?

*b* Who hath taught me to accomplish my worke?

*c* The parties, and members of the whale.

*d* That is, who dare pull off his skinne?

*e* Who dare put a bridle in his mouth?

*f* Who

the

they can not be sundred.

9 His niesings (*g*) make the light to shine, and his eyes are like the eye liddes of the morning.

10 Out of his mouth goeth lampes, and sparkes of fire leape out.

11 Out of his nostrils commeth out smoke, as out of a boyling pot or Caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength and (*h*) labour is trieted before his face.

14 The members of his body are ioyned: they are strong in themselues, and cannot be moued.

15 His heart is as strong as a stone, and as hard as the nether milstone

16 The mightie are afraide of his maiestie, and for feare they faint in themselues.

17 When the sword doeth touch him, he will not rise vp, nor for the speare, darte nor habergeon.

18 Hee esteemeth yron as strawe, and brasse as rotten wood.

19 The archer can not make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartsare counted as strawe: and hee laugheth at the shaking of the speare.

21 Sharpe stones (*i*) are vnder him, and he spreadeth sharpe things vpon the mire.

22 Hee maketh the depth to (*k*) boile like a pot, and maketh the sea like a pot of ointment.

23 He maketh a path to (*l*) shine after him: one would thinke the depth as an hoare head.

24 In the earth there is none like him: hee is made without feare.

25 He beholdeth (*m*) all hie things: hee is a king ouer all the children of pride.

*g That is, casteth out flames of fire.*

*h Nothing is painefull or hard vnto him.*

*i His skinne is so hard that he lieth with as great ease on the stones as in the mire.*

*k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boyled.*

*l That is, a white froth, and leaueth streame before him.*

*m He despiseth all other beasts and monsters, and is the proudest of all others.*

## CHAP. XLII.

*6 The repentance of Iob. 9 Hee prayeth for his friendes. 11 His goods are restored double vnto him. 13 His children, age and death.*

THen Iob answered the Lord, and said.

2 I knowe that thou canst doe all things, and

that there is no (a) thought hid from thee.

3 Who is he that hideth counsell without (b) knowledge? therefore haue I spoken that I vnderstood not, euen things too wonderfull for me, (c) and *which* I knew not.

4 Heare I beseech thee, and I will speake: I will demaund of thee, (d) and declare thou vnto me,

5 I haue (e) heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre *my selfe*, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these words vnto Iob, the Lord also said vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for yee haue not spoken of mee the thing that is (f) right, like my seruant (g) Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offring, and my seruant Iob shall (h) pray for you: for I will accept him, lest I should put you to shame, because yee haue not spoken of mee the thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, & did according as the Lord had said vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the (i) captiuitie of Iob, when he prayed for his friendes: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him all his (k) brethren, and all his sisters, and all they that had beene of his acquaintance before, and did eat bread with him in his house, & had compassion of him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a ‖ piece of money, and euery one an earing of gold.

12 So the Lord blessed the last dayes of Iob more than the first: for hee had (l) fourteene thousand sheepe, and

*a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.*

*b Is there any but I? for thu God laid to his charge. Chap. 38.2.*

*c I confesse heerein mine ignorance, and that I spake I know not what.*

*d He sheweth that he will be Gods scholler to learne of him.*

*e I knew thee onely before by heare say: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.*

*f You tooke in hand an euill cause, in that you condemed him by his outward afflictions, and not comforted him with my mercies.*

*g Who had a good cause, but handled it euill.*

*h When you haue reconciled your selues to him for the faults that you haue committed against him, hee shall pray for you, and I will heare him.*

*i Hee deliuered him out of the affliction wherein hee was.*

*k That is, all his kindred, read Chap. 19.13.*

‖ Or, lambe, or money so marked.

*l God made him twise as rich in cattell as he was afore, and gaue him as many children, as he had taken from him.*

fixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 Hee had also seuen sonnes, and three daughters.

14 And hee called the name of one (*m*) Iemimah, and the name of the second (*n*) Keziah, and the name of the third (*o*) Keren happuch

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourtie yeers, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob died, being olde, and full of dayes.

¶ *The end of the Booke of Iob.*

*m That is, of long life, or beautifull as the day.*

*n As pleasant as cassia, or sweete spice.*

*o That is, the horne of beauty.*

# THE ‖ PSALMES OF DAVID.

## THE ARGVMENT.

¶ *Or, prayses, according to the Hebrewes: and were chiefly instituted to praise and giue thankes to God for his benefits. They are called the Psalmes, or Songs of Dauid, because the most part were made by him.*

THis Booke of Psalmes is set foorth vnto vs by the holy Ghost to bee esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie: as well in this life present as in the life to come. For the riches of true knowledge, and heauenly wisedome are heere set open for vs, to take thereof most abundantly. If we would know the great and his maiestie of God, heere we may see the brightnesse thereof shine most clearely. If we would seeke his incomprehensible wisedome, here is the schoole of the same profession. If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, here we may haue a most surely, and comfortable taste thereof. If wee would know wherein standeth our saluation, and how to attaine to life euerlasting, heere is Christ our onely Redeemer and Mediatour most feruently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. Hee that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort and how they ought to praise God when hee sendeth them deliuerance. The wicked and the persecuters of the children of God

*God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet hee bridles them insomuch as they cannot touch an haire of ones head: except he permit them, and how in the ende their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of minde and conscience, if we that being well practised herein, wee may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for all them that loue the comming of our Lord Iesus Christ.*

## PSALM. I. Morning.

*Whether it was Esdras, or any other that gathered the Psalmes into a Booke, it seemeth he did set this Psalme first in maner of a Preface, to exhort all godly men to study, and meditate the heauenly wisedome. For the effect hereof is, 1 That they bee blessed, which giue themselues wholly to their life to the holy Scriptures. 4 And that the wicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.*

BLessed *is* the man that doth not walke in the (*a*) counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull:

2 But his delight is in the * Law of the Lord, and in his (*b*) law doth he meditate day and night.

3 For he shalbe like a * tree planted by the riuers of waters, that wil bring forth her fruit in due season, whose leafe shall not fade: so (*c*) whatsoeuer he shall doe, shall prosper.

4 (*d*) The wicked *are* not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stand in the (*e*) iudgement nor sinners in the assembly of the righteous.

6 For the Lord (*f*) knoweth the way of the righteous, and the way of the wicked shall perish.

*a When a man hath giuen once place to euil counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners.* Deut. 6. 6. Iosh. 1. 8. prou. 6. 20. *b* In the holy Scriptures. Ierem. 17. 8. *c* Gods children are so moisture euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation. *d* Though the wicked seeme to beare the swinge in the world, yet the Lord driues them downe that they shall not rise, nor stand in the companie of the righteous. *e* But tremble when they feele Gods wrath. *f* Doth approue and prosper, like as not to know, is to reprooue and reiect.

1 *The Prophet Dauid reioyceth that not withstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the ende of the world,* 10 *And therefore exhorteth kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.*

WHy doe the (a) heathen * rage, and the people murmure in vaine?

2 The Kings of the earth bande themselues, and the princes assembled together against the Lord, and against his } Christ.

3 (b) Let vs breake their bands, and cast their cordes from vs.

4 * *But* hee that dwelleth in the heauen shall laugh: the Lord shall haue them in derision.

5 (c) then shall hee speake vnto them in his wrath, and vexe them in his sore displeasure *saying*,

6 *Eate* I haue set my King vpon Zion mine holy mountaine.

7 I will declare the (d) decree: that *is*, the Lord hath said vnto me,* Thou art my sonne: this (e) day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the (f) endes of the earth for thy possession:

9 *Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessell.

10 (g) Be wise now therefore ye kings: be learned ye Iudges of the earth,

11 Serue the Lord in feare and reioyce in trembling.

12 (h) Kisse the Sonne least he be angry, and ye (i) perish in the way, when his wrath shall suddenly burne. Blessed *are* all that trust in him.

a *The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings cannot prevaile against Christ.* Acts 4.25.

} Or, Anoynted.

b *Thus the wicked say, that they will cast off the yoke of God, and of his Christ.* Prou. 1.26.

c *Gods plagues will declare that in resisting his Christ, they fought against him.*

d *To shew that my vocation to the kingdome is of God.* Acts 13.33. hebr. 1.5.

e *That is to say, touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ, in his first comming and manifestation to the world.* f *Not only the Iewes, but the Gentiles also* Reu. 2.27. g *He exhorteth all rulers to repent in time.* h *In signe of homage.* i *When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come.* 1. Thes. 5.3.

## PSAL. III.

1 *Dauid driuen forth of his kingdome, was greatly tormented in minde for his sins against God:* 4 *And therefore calleth vpon*

*vpon God, and waxeth bold through his promises against the great rasings and terrours of his enemies, yea, against death it selfe, which hee saw present before his eyes. 7 Finally he reioyceth for the good successe, that God gaue him and all the Church.*

¶ A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries (*a*) increased? how many rise against mee?

2 Many say to my soule, *There is* no helpe for him in God. (*b*) Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and hee heard mee out of his holy mountaine. Selah.

5 I layd mee downe and slept, *and* rose vp againe: for the Lord sustained mee.

6 I will not be afraid for (*c*) ten thousand of the people, that should beset me round about.

7 O Lord, arise, helpe mee, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 (*d*) Saluation *belongeth* vnto the Lord, *and* thy blessing *is* vpon thy people. Selah.

*a This was a token of his stable faith that for all his troubles, hee had his recourse to God.*
*b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.*
*c When he considered the truth of Gods promise and tried the same, his faith increased marueilously.*
*d Be the dangers neuer so great & many, yet God hath euer meanes to deliuer his.*

## PSAL. IIII.

*1 When Saul persecuted him, hee called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully resisted his dominion, 7 And finally preferreth to the fauour of God before all worldly treasures.*

(*a*) To him that excelleth on Neginoth. A Psalme of Dauid.

HEare me when I call, (*b*) O God of my righteousnes: thou hast set me at libertie, *when I was* (*c*) in distresse

*a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and hee began this Psalme on the instrument called Neginoth, or in a tune so called.*
*b Thou that art the defender of my iust cause.*
*c Both of minde and body.*

haue mercie vpon me, and hearken vnto my prayer.

2 O yee (d) sonnes of men, how long will ye turne my glory into shame, (e) louing vanitie, and seeking lyes? Selah.

3 For bee yee sure that the Lord hath chosen to him selfe (f) a godly man: the Lord will heare when I call vnto him.

4 (g) Tremble and sinne not: examine your owne heart vpon your bed, and be (h) still. Selah.

5 (i) Offer the sacrifice of righteousnesse, and trust in the Lord.

6 Many say, Who will shewe vs any (k) good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen mee more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou, Lord, (l) onely makest me dwell in safetie.

*d Ye that thinke your selues noble in this world.*

*e Though your enterprises please you neuer so much, yet God will bring them to nought.*

*f A King that walketh in his vocation.*

*g For feare of Gods iudgement.*

*h Cease your rage*

*i Serue God purely and not with outwarde ceremonies*

*k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour.*

*l This word in Ebrewe may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.*

## PSAL. V.

*1 Dauid oppressed with the cruelties of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being perswaded of prosperous successe, he conceiueth comfort. 12 Concluding that when God shall deliuer him, others also shall bee partakers of the same mercies.*

To him that excelleth vpon Nehiloth. A Psalme of Dauid:

(Or, a musicall instrument or tune.)

HEare my wordes, O Lord: vnderstand my (a) meditation.

2 Hearken vnto the voyce of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning. O Lord: for in the morning will I direct me vnto thee, and I will (b) waite.

*a That is, my vehement prayer and secret complaints and sighings.*

*b With patience and trust*



*till I bee heard. c Seeing that God of nature hateth wickednesse, hee must needes punish the wicked and saue the godly.*

neither shall euill dwell with thee.

5 (d) The foolish shall not stand in thy sight: *for* thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I (e) will come into thine house in the multitude of thy mercie: *and* in thy feare will I worship toward thine holy Temple.

8 Leade me, O Lord, in thy righteousnes, (f) because of *mine* enemies: make thy way plaine before my face.

9 For no constancie *is* in their mouth: within they are very corruption: their* throat *is* an open sepulchre, *and* they flatter with their tongue.

10 Destroy them, O God: ‖ let them (g) fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And (h) let all them that trust in thee, reioyce *and* triumph for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lord wilt ‖ blesse the righteous, *and* with thy fauour (i) wilt compasse him, as with a shielde.

*d Which ruine most ragingly after their carnal affections.*

*e In the deepest of his tentations he putteth his full confidence in God.*

*f Because thou art iust, therefore lead me out of the dangers of mine enemies.*

Rom. 3. 13.

‖ Or, cause them to erre.

*g Let their deuices come to nought*

*h Thy fauour toward mee shall confirme the faith of all others.* ‖ Or giue good successe. *i So that he shall be safe from all dangers.*

## PSAL. VI. Euening.

*1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrors of death euerlasting, hee desireth forgiuenesse, 6 Bewayling that if God tooke him away in his indignation, hee should lacke occasion to praise as he was wont to do, whiles he was among men. 9 Then suddenly feeling Gods mercie, he sharpely rebuketh his enemies which reioyced in his affliction.*

To him that excelleth on Neginoth vpon the eight *tune*. A Psalme of Dauid.

O Lord,* (a) rebuke me not in thine anger, neither chastice me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for my (b) bones are vexed.

3 (c) My soule is also sore troubled but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

Ier. 10. 24.

*a Though I deserue destruction, yet let thy mercie pity my frailtie.*

*b For my whole strength is abated.*

*c His conscience is also touched with the feare of Gods iudgements*

5 For

5 For in (d) death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 ‖Mine eye is dimmed for despite, and sunke in because of all mine enemies.

8 (e) Away from me all yee workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shal be confounded & sore vexed: they shalbe turned backe, and put to shame (f) suddenly.

d *He lamenteth that occasion should be taken from him to praise God in the Congregation.*

‖ Or, mine eye is eaten as it were with wormes.

e *God sendeth comfort and boldnes in affliction, but we may triumph ouer our enemies.* f *When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.*

## PSAL. VII.

1 *Being falsely accused by Chush one of Sauls kinsmen, he calleth to God to bee his defender,* 3 *To whom hee commendeth his innocencie,* 9 *First shewing that his conscience did not accuse him of any ill towardes Saul:* 10 *Next that it touched Gods glory to award sentence against the wicked.* 12 *And so entring into the consideration of Gods mercies and promise, hee waxeth bold, and derideth the vaine enterprises of his enemies,* 16 *Threatning that it shall fall on their owne necks that which they haue purposed for others.*

‖ Or, kinde of tune.

‖ Or, accusation. 2. Sam. 16. 7.

‖ Shigaion of Dauid, which hee sang vnto the Lord, concerning the ‖ words of [a] Chush the sonne of Iemini.

a *Hee desireth God to deliuer him from the rage of cruell Saul.*

O Lord my God, in thee I put my trust: saue mee from all that persecute me, and deliuer me,

2 Lest (a) hee deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done (b) this thing, if there be *any* wickednes in mine hands,

b *When euith Chush chargeth mee.*

4 (c) If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed mee without cause)

c *If I reuerenced not Saul for affinities sake, & preserued his life, 1. Sam. 26. 8, 9*

5 *Then* let the enemie persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine (d) honour in the dust. Selah.

d *Let me not onely die, but be dishonored for euer.*

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against

against the rage of mine enemies, and awake for mee according to the (e) iudgement *that* thou hast appointed.

7 So shall the Congregation of the people compasse thee about: for their sakes therefore (f) returne on hee.

8 The Lord shall iudge the people: iudge thou mee, O Lord, according to my (g) righteousnesse, and according to mine innocencie, *that is* in me.

9 Oh let the malice of the wicked come to an ende: but guid thou the iust: for the righteous God trieth the (h) hearts and reines.

10 My defence *is* in God, who preserueth the vprigh in heart.

11 God iudgeth the righteous, and him that contemneth God, (i) euery day.

12 Except (k) he turne, he hath whet his sword: hee hath bent his bow and made it ready.

13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute *me*.

14 * Behold, he shall trauaile with wickednes: for he hath conceiued mischiefe, but he shall bring forth a lie.

15 He hath made a pit and digged it, and is fallen into the pit *that* he made.

16 His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.

17 I will praise the Lord according to his (l) righteousnesse, and will sing praise to the Name of the Lord most high.

*e In promising me the kingdome.*
*f Not onely for mine, but for thy Church sake declare thy power.*
*g As touching my behaviour toward Saul and mine enemies.*
*h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.*
*i He doth continually call the wicked to repentance by some signes of his iudgements.*
*k Except Saul turne his minde I die: for he hath both men and weapons to destroy me. Thus considering his great danger, hee magnifieth Gods grace.* Isa. 59. 4. iohn 15. 35. *l In keeping faithfully his promise with me.*

## PSAL. VIII.

*1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom hee made and were a God ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.*

To him that excelleth on ‖ Gittith.
A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world? which hast set thy glory aboue the heauens.

2 Out of the (a) mouth of babes and sucklings hast

‖ Or, kind of instrumēt, or tune.
‖ Or, noble, or marueilous.
*a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.*

thou

thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie, and the auenger.

3 When I behold thine heauens, *euen* the workes of thy fingers, the moone and the starres which thou hast ordeined,

4 What is (*b*) man, *say I*, that thou art mindefull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then (*c*) God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:

7 All (*d*) sheepe and oxen: yea, and the beastes of the field:

8 The foules of the ayre, and the fish of the sea, *and* that which passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

‖ Or, established.

‖ Or, confound

*b It had bene sufficient for him to haue set foorth his glory by the heauens, though he had not come so lowe as to man, which is but dust.*

*c Touching his first creation.*

*d By the temporall gifts of mans creation, he is led to consider the benefits which he hath by his regeneration through Christ.*

## PSAL. IX. Morning

1 *After he had giuen thankes to God for the sundry victories that hee had sent him against his enemies, and also prooued by manifolde experience howe ready God was at hand in all his troubles:* 14 *He being now likewise in danger of new enemies, desireth God to helpe him according to his wont.* 17 *And to destroy the malicious arrogancie of his aduersaries*

¶ To him that excelleth vpon ‖ Muth Labben.

A Psalme of Dauid.

I will praise the Lord with my (*a*) whole heart: I will speake of all thy maruellous workes:

2 I will be glad and reioyce in thee: I will sing praise to thy Name, O most high.

3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For (*b*) thou hast maintained my right and my cause thou art set in the throne, *and* iudgest right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked: thou hast put out their name for euer and euer.

‖ Or, kinde of instrument, or tune: or for the death of Labben or Goliah.

*a God is not praised, except the whole glory be giuen to him alone*

*b How soeuer the enemie seeme to preuaile for a time, yet God preserueth the iust.*

6 (c) O enemie, destructions are come to a perpetual ende, and thou hast destroyed the cities: their memorial is perished with them.

7 But the Lord ‖ shall sit for euer: hee hath prepared his throne for iudgement.

8 For he shall iudge the world in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the (d) poore, a refuge in *due* time, *euen* in affliction.

10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.

12 For (e) when hee maketh inquisition for blood, he remembreth it, *and* forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord: consider my trouble *which I suffer* of them that hate mee, thou that listest me vp from the gates of death,

14 That I may shewe all thy praises within the (f) gates of the daughter of Zion, *and* reioyce in thy saluation.

15 The heathen are (g) sunken downe in the pit *that* they made: in the net that they hidde, is their foote taken.

16 (h) The Lord is knowen by executing iudgement. the wicked is snared in the worke of his own hands. ‖ Higgaion. Selah.

17 The wicked shall turne into hell, *and* all nations that forget God.

18 For the poore shall not bee alway forgotten: the hope (i) of the afflicted shall not perish for euer.

19 Vp Lord: let no man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen may know that they are but (k) men. Selah.

*c A derision of the enemie, that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.*

‖ Or, reigne as Iudge.

*d Our miseries are meanes to cause vs to feele God's present care ouer vs.*

*e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.*

*f In the open assembly of the Church.*

*g For God euerthroweth the wicked in their enterprises.*

*h The mercie of God toward his Saints must be declared, and the fall of the wicked must alway be considered.* ‖ Or, this is worthy to be noted. *i God promiseth not to help vs before we haue felt the crosse.* *k Which they cannot learne without the feare of thy iudgements.*

## PSAL. X.

*1 Hee complaineth of the fraude, rapine, tyranny, and all kinds of wrong, which worldly men vse, assigning* [illegible]

*cause thereof, that wicked men, being as it were drunken with worldly prosperititie, and therefore setting apart all feare and reuerence towardes God thinke they may doe all things without controlling. 15 Therefore hee calleth vpon God to lend some remedie against these desperate euils, 16 And at length comforteth himselfe with hope of deliuerance.*

WHy standest thou farre off, O Lord, *and* hidest thee in (a) due time, *euen* in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the craftes that they haue imagined.

3 For the wicked hath (b) made boast of his owne hearts desire, and the couetous blesseth *himselfe*, hee contemneth the Lord.

4 The wicked is so proude that he seeketh not *for God*: he thinketh alwayes, There is no God.

5 His wayes alwayes prosper: thy iudgements are hie aboue his sight: therefore ‖ defieth hee all his enemies.

6 Hee saith in his heart, I shall ‖ neuer bee mooued, (c) nor be in danger.

7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquitie.

8 (d) Hee lieth in waite in the villages: in the secret places doeth hee murther the innocent: his eyes are bent against the poore.

9 Hee lyeth in waite secretly, *euen* as a lyon in his denne: he lyeth in waite to spoyle the poore: hee doeth spoyle the poore, when he draweth him into his net.

10 He croucheth *and* boweth: therefore heapes of the (e) poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, *and* will neuer see.

12 (f) Arise, O Lord: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? hee

*a So soone as wee enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.*

*b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himselfe, and thus blasphemeth the Lord.*

‖ Or, snuffeth at, ‖ Or, not be moued, because he was neuer in euill.

*c The euill shall not touch me,* Isa. 28. 15 or, *els he speaketh thus, because he neuer felt euill.*

*d Hee sheweth that the wicked haue many meanes to hide their crueltie, and therefore ought imore to bee feared.* *e By the hypocrisie of them that haue authoritie, the poore are deuoured.* *f He calleth to God for helpe, because wickednesse is so farre ouer growne that God must now helpe or neuer.*

*g Therefore thou must needs punish the their blasphemie.*
*h To iudge betweene the right and the wrong.*
*i For thou hast vtterly destroyed him.*
*k The hypocrites or such as line not after Gods law shall be destroyed. l God helpeth when mans helpe ceaseth.*

faith in his heart, Thou wilt not (*g*) regard.
14 *Yet* thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest (*h*) take it into thine hands: the poore committeth himselfe vnto thee: *for* thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: seatch his wickednesse, and thou shalt finde (*i*) none.
16 The Lord *is* King for euer and euer: the (*k*) heathen are destroyed forth of his land.
17 Lord, thou hast heard the desire of the poore: thou prepareſt their heart: thou bendeſt thine eare *to them:*
18 (*l*) To iudge the fatherleſſe and poore, that earthly man ‖ cause to feare no more.

‖ Or, destroy no more man vpon the earth.

## PSAL. XI.

*1 This Psalme conteineth two parts. In the first Dauid sheweth how hard assaults of tentations hee suffered, and in how great anguish of mind hee was, when Saul did persecute him. 4 Then next hee reioyceth, that God sent him succour in his necessitie, declaring how iust he is in gouerning the good, and the wicked men of the whole world.*

¶ To him that excelleth. *A Psalme* of Dauid.

IN the Lord put I my truſt: how ſay ye then to my ſoule, (*a*) Flee to your mountaine *as a* bird?
2 For loe, the wicked bend their bowe, *and* make ready their arrowes vpon the ſtring, that they may ſecretly ſhoote at them which are vpright in heart.
3 For the (*b*) foundations are caſt downe: what hath the (*c*) righteous done?
4 The Lord *is* in his holy palace: the Lords throne *is* in the heauen: his eies will (*d*) conſider: his eye lids will trie the children of men.
5 The Lord will try the righteous: but the wicked and him that loueth iniquitie doth his ſoule hate.
6 Vpon the wicked hee ſhall raine ſnares (*e*) fire, and brimſtone, and ſtormy tempeſt: *this is* the (*f*) portion of their cup.

*a That is, the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promise.*
*b All hope of succour is taken away.*
*c Yet am I innocent, and my cause good.*
*d Though all things in the earth be out of order yet God will execute iudgement from heauen.* *e As is the destruction of Sodome and Gomorrha.* *f Which they shall drinke euen to the dregs, Ezek. 23.34.*

7 For the righteous Lord loueth righteousnesse: his countenance doth behold the iust.

## PSAL. XII. Euening.

*1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, hee commandeth the constant verities that God obserueth in keeping his promises.*

¶ To him that excelleth vpon the eight tune.

A Psalme of Dauid.

HElpe Lord for there is not (a) a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, (b) flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proude things:

4 Which haue sayde, (c) With our tongue will wee preuaile: our lippes are our owne: who is Lord ouer vs?

5 (d) Now for the oppression of the needy, and for the sighes of the poore, I will vp saith the Lord, and will (e) set at libertie him, whom the wicked hath snared.

6 The wordes of the Lord are pure words, as the siluer, tryed in a fornace of earth, fined seuen folde.

7 Thou wilt keepe (f) them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, (g) it is a shame for the sonnes of men.

a *Which dare defend the truth, and shew mercy to the oppressed.*

b *He meaneth the flatterers of the court, which hurt him more with their tongues then with their weapons.*

c *They thinke themselues able to perswade what soeuer they take in hand.*

d *The Lord is moued with the complaints of his, and deliuereth in the ende from all dangers.*

e *Because the Lordes word and promise is true and vnchangeable, hee will performe it, and preserue the poore from this wicked generation.*

f *That is, thine, though he were but one man.*

g *For they suppresse the godly, and maintaine the wicked.*

## PSAL. XIII.

*1 Dauid as it were ouercome with sundry and newe afflictions, flieth to God as his onely refuge. 3 And so as the length being ouergrowen through Gods promises, hee conceiueth most sure confidence against the extreme horrours of death.*

¶ To him that excelleth. A Psalme of Dauid.

HOw long wilt thou forget mee, O Lord, (a) for euer? how long wilt thou hide thy face from me?

2 How long shall I take (b) counsell within my selfe, hauing wearinesse daily in mine heart? how long shall mine enemie be exalted aboue me?

3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Least mine enemie say, I haue (c) preuailed against him: and they that afflict mee, reioyce when I slide.

5 But I trust in thy (d) mercie: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath (e) dealt louingly with me.

a *He declareth that his affliction lasted a long time, and that his faith fainted not.*
b *Changing my purpose as the sicke men doth his place.*
c *Which might turne to Gods dishonour, if he did not defend his.*
d *The mercy of God is the cause of our saluation.* e *Both by the benefits past, and by others to come.*

## PSAL. XIIII.

*1 He describeth the peruerse nature of man, which was growen to licentiousnesse, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send present remedie, he comforteth himself and others.*

¶ To him that excelleth. *A Psalme* of Dauid.

THE * foole hath said in his heart, (a) *There is* no God: they haue (b) corrupted, and done an abominable worke: there is none that doth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 (c) All are gone out of the way: they are altogether corrupt: there is none that doeth good, no not one.

4 Doe not all the workes of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 (d) There they shall bee taken with feare, because God *is* in the generation of the iust.

6 You haue made (e) a mocke at the counsell of the poore, because the Lord *is* his trust.

Psalme. xiv.
a *He sheweth that the cause of all wickednesse is to forget God.*
b *There is nothing but disorder and wickednesse among them.*
c *Dauid here maketh comparison betweene the iust and the reprobate: but S. Paul speaketh the same of all men naturally.* Rom. 3. 10. d *Where they think themselues most sure.* e *You mocke them that put their trust in God.*

7 Oh giue saluation vnto (f) Israel out of Zion: when the Lord turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shall be glad.

*f He prayeth for the whole Church whom he is doe is,*

*assured God will deliuer: for none but hee onely can*

## PSAL. XV. Morning.

1 *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.*

¶ A Psalme of Dauid.

LOrd, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 *Hee* that (a) walketh vprightly and worketh righteousnes & speaketh the trueth in his heart.

3 He that slaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 (b) In whose eyes a vile person is contemned, but he *honoureth* them that feare the Lord: hee that sweareth to his *owne* hinderance and changeth not.

5 He that (c) giueth not his money vnto vsury, nor taketh reward against the innocent: hee that doeth these things, (d) shall neuer be mooued.

*a First God requireth vprighnesse of life, next doing well to others, and thirdly trueth and simplicitie in our words.*

*b He that flattereth not the vngodly in their wickednesse.*

*c To the hinderance of his neighbour.* *d That is shall not be cast forth of the Church as hypocrites.*

## PSAL. XVI.

1 *Dauid prayeth to God for succour, not for his workes, but for his faiths sake,* 4 *Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie,* 6 *Who suffereth his to lacke nothing.*

¶ Michtam of Dauid.

PReserue me, O God: for in thee doe I (a) trust.

2 *O my soule*, thou hast said vnto the Lord, Thou art my Lord: my (b) weldoing *extendeth* not to thee,

3 *But* to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The (c) sorrowes of them, that offer to another god

[Or, a certaine tune.

*a He sheweth that we can not call vpon God, except we trust in him.*

*b Though we can not enrich God, yet wee must bestowe gods gifts to the vse of his children.*

*c As griefe of conscience and miserable destruction.*

*d He would neither by outward profession, nor in heart nor his mouth consent to their idolatries.* Exod.23.13.

shall be multiplyed: (d) their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord is the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

*e Whereuth my portion is measured.*

6 The (e) lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

*f God teacheth me continually by secret inspiration.*

7 I will praise the Lord, who hath giuen mee counsell: my (f) reines also teach me in the nights.

*g The faithfull are sure to persuere to the ende.*

8 I haue set the Lord alwayes before me: for he is at my right hand: *therefore* I (g) shall not slide.

*h That is, I reioyce both in body and in soule.*

9 Wherefore (h) mine heart is glad and my tongue reioyceth: my flesh also doth rest in hope.

*i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.*

10 For thou (i) wilt not leaue my soule in the grave: neither wilt thou suffer thine holy one to see corruption.

*k Where God fauoureth, there is perfect felicitie.*

11 Thou wilt shew mee the path of life: in thy (k) presence is the fulnesse of ioy: *and* at thy right hande there *are* pleasures for euermore.

## PSAL. XVII.

*1 Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who that rage without any cause giuen on his part. 6 Therefore he vseth to God to reuenge his innocency, and deliuer him.*

¶ The prayer of Dauid.

*a My righteous cause.*

HEare (a) the right, O Lord, consider my cry: hearken vnto my prayer of lips vnfained.

*b The vengeance that vpon shalt shewe against mine enemies.*

2 Let my (b) sentence come forth from thy presence, *and* let thine eyes beholde equitie.

*c When thy Spirit examined my conscience.*

3 Thou hast (c) proued *and* visited mine heart in the night: thou hast tryed me, *and* foundest nothing: *for* I was purposed that my (d) mouth should not offend.

*d I was innocent toward mine enemie both in deede and thought.*

4 Concerning the workes of men, by the (e) words of thy lippes I kept mee from the pathes of the cruell man.

*e Though the wicked prouoked me to doe euill, yet thy word kept me backe.*

5 Stay my steppes in thy pathes, that my feete do not slide.

6 I haue called vpon thee: (*f*) surely thou wilt heare mee, O God: encline thine eare to mee, *and* hearken vnto my words.

7 Shew thy marueilous mercies: *thou* that art the Sauiour of them that truſt *in thee*, from ſuch as (*g*) reſiſt thy right hand.

8 Keepe mee as the apple of the eye: hide mee vnder the ſhadow of thy wings,

9 From the wicked that oppreſſe mee, *from mine* enemies, which compaſſe me round about for (*h*) *my* ſoule.

10 They are incloſed in their owne (*i*) fat, *and* they haue ſpoken proudly with their mouth.

11 They haue compaſſed vs now in our ſteppes: they haue ſet their eyes downe to the ground,

12 Like as a lyon that is greedy of pray, and as it were a lyons whelpe lurking in ſecret places.

13 Vp Lord, (*k*) diſappoint him: caſt him downe: deliuer my ſoule from the wicked ‖ with thy ſword,

14 From men by thine (*l*) hand, O Lord, from men ‖ of the world, who haue their (*m*) portion in this life, whoſe bellies thou fillest with thine hid treaſure: their children haue enough, and leaue the reſt of their ſubſtance for their children.

15 *But* I will behold (*n*) thy face in righteouſneſſe, *and* when I (*o*) awak, I ſhal be ſatiſfied with thine image.

*f* *He was aſſured that God would not refuſe his requeſt.*

*g* *For all rebell againſt thee, which trouble thy Church.*

*h* *For their crueltie cannot be ſatisfied but with my death.*

*i* *They are puft vp with pride, as the ſtomacke that is choked with fat.*

*k* *Stop his rage.*

‖ Or, which is thy ſword.

*l* *By thine heauenly power.*

‖ Or, whoſe tyrannie hath too long endured.

*m* *And feele not the ſmart that Gods children oft times doe.* *n* *This is the full felicitie, comforting againſt all aſſaults, to haue the face of God and fauourable countenance opened vnto vs.* *o* *And am deliuered out of my great troubles.*

## PSAL. XVIII. Euening.

*1 This Pſalme is the firſt beginning of his gratulation, and thankeſgiuing in the entring into his kingdome, wherein he exalteth and praiſeth moſt highly the marueilous mercies and grace of God, who hath thus preſerued and defended him. 32 Alſo hee ſetteth foorth the image of Chriſtes kingdome, that the faithfull may bee aſſured that Chriſt ſhall alwayes conquere and ouercome by the vnſhaketable power of his Father, though all the whole world ſhould ſtriue there-againſt.*

¶ To him that excelleth. *A Pſalme* of Dauid the ſeruant of the Lord, which ſpake vnto the Lord the wordes of this

this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I Will loue thee dearely, O Lord my strength.

2 *(a) The Lord is my rocke, and my fortresse, and he that deliuereth mee, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthie to bee (b) praised: so shall I be safe from mine enemies.

4 The (c) sorrowes of death compassed mee, and the floods of wickednesse made me afraid.

5 The ‖ sorrowes of the graue haue compassed mee about: the snares of death ouertooke mee.

6 But in my trouble did I call vpon the Lord, and cried vnto my God: hee heard my voyce out of his Temple, and my crie did come before him, euen into his eares.

7 (d) Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.

8 Smoke went out at his nostrels, and a (e) consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and (f) darknesse was vnder his feet.

10 And hee rode vpon (g) Cherub, and did flie, and hee came flying vpon the wings of the winde.

11 He made darkenesse his (h) secret place, and his pauillion round about him, euen darkenesse of waters, and cloudes of the ayre.

12 At the brightnesse of his presence his clouds passed, hailestones and coales of fire.

13 The Lord also thundered in the heauen, and the Highest gaue (i) his voyce, hailestones and coales of fire.

14 Then hee sent out (k) his arrowes, and scattered them, and hee increased lightenings, and destroyed them.

15 And the channels of waters were seene, and the (l) foundations of the world were discouered at thy rebu-

2.Sam 22.2.

a He vseth this diuersitie of names to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.

b For noue can obtaine their requests of God, that ioyne not his glory with their petition.

c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.

‖ Or, coards, or cables.

d A description of the wrath of God against his enemies after hee had heard his prayers.

e He sheweth how horrible Gods iudgements shalbe to the wicked. f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour. g This is described as large Psalme 104. h As a King angry with the people, will not shew himselfe vnto them. i Thundred, lightened, and hailed. k His lightenings. l That is, the deepe bottomes were seene, when the red sea was diuided.

king. O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from above *and* taken mee: hee hath drawen me out of many (*m*) waters.

17 He hath deliuered mee from my (*n*) strong enemie, and from them which hate me: for they were (*o*) too strong for mee.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place: (*p*) he deliuered me because he fauoured me.

20 The Lord rewarded me according to my (*q*) righteousnesse: according to the pureness of mine hands he recompensed mee:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his Lawes *were* before me, and I did not cast away his (*r*) commandements before mee.

23 I was vpright also with him, and haue kept me from mine (*s*) wickednes.

24 Therefore the Lord rewarded mee according to my righteousnes, and according to the pureness of mine hands in his sight.

25 With the (*t*) godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt (*u*) cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue (*x*) broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God *is* vncorrupt: the (*y*) word of the Lord is tried *in the fire*: he is a shield to all *that* trust in him.

31 For who *is* God besides the Lord? and who is mightie saue our God?

32 God girdeth mee with strength, and maketh my (*z*) way vpright.

*m* Out of sundrie and great dangers.

*n* To wit, Saul.

*o* Therefore God sent me succour.

*p* The cause of Gods assurance is his owne.

*q* Gods mercy and loue to vs.

*r* Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies and therefore was assured of Gods fauour and deliuerance.

*s* For all his dangers he exercised himselfe in the Lawe of God.

*t* Vnto his gracious seate to their vnfeigned vprightnesse.

*u* Heere he speaketh of God according to our capacitie, who sheweth mercy to his, and punisheth the wicked,

*x* He attributeth it to God that he hath gotten victory in the field, and also destroyed the cities of his enemies.

*y* The word of God is pure.

*z* He giueth good successe to all mine enterprises.

53 He maketh my feet like hinds *feete*, and setteth me
*a As towres and forts, which he tooke out of the hands of Gods enemies.*
vpon mine (*a*) high places.

34 Hee teacheth mine hands to fight: so that a bowe of
‖ brasse is broken with mine armes.

35 Thou hast also giuen mee the (*b*) shield of thy salvation, and thy right hand hath stayed me, and thy (*c*) louing
‖ Or, steele.
kindnesse hath caused me to increase.
*b To defend me from dangers.*
*c He attributeth the beginning, continuance and increase in well doing only to Gods fauour.*

36 Thou hast enlarged my steppes vnder mee, and my heeles haue not slid.

37 (*d*) I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.
*d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.*

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feet.

39 For thou hast girded mee with strength to battell: them that rose against mee, thou hast subdued vnder me.

40 And thou hast (*e*) giuen mee the necks of mine enemies, that I might destroy them that hate me.
*e Thou hast giuen them into mine hands to be slaine.*

41 They (*f*) cried, but there was none to saue *them*, *euen* vnto the Lord, but he answered them not.
*f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe for either paine or feare cause those hypocrites to cry.*

42 Then I did beat them small as the dust before the
winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made mee the head of the (*g*) hea-
*g Which dwell round about mee.*
then: a people, *whom* I haue not (*h*) knowen, shall serue mee.
*h The kingdom of Christ is in Dauids kingdome prefigured: who by the preaching of his word bringeth all to his subiection.*

44 As soone as they heare, they shall obey mee: the
strangers shall (*i*) be in subiection to mee.
*i Or, lie: signifying a subiection constrained and not voluntarie.*

45 Strangers shall (*k*) shrinke away, and feare in their
priuie chambers.
*k Feare shall cause them to bee afrayd and come foorth of their secret holes and holdes to seeke pardon.*

46 Let the Lord liue, and blessed bee my strength, and
the God of my saluation be exalted.

47 *It is* God that giueth mee *power* to auenge mee, and
subdueth the people vnder mee.

48 O my deliuerer from mine enemies, euen thou hast
set mee vp from them that rose against mee: thou hast de-
liuered mee from the (*l*) cruell man.
*l That is, Saul, who of malice pursued him.*

49 Therefore

49 Therefore (m) I wil praise thee, O Lord, among the nations, and wil sing vnto thy Name.

50 Great deliuerances giueth hee vnto his King, and sheweth mercy to his anointed, euen to Dauid, and to his (a) seed for euer.

*m Thy prophecie appertaineth to the kingdome of Christ, and vocation of the Gentiles as Rom. 15. 9.*

*n They did not properly appertaine to Salomon, but to Iesus Christ.*

## PSAL. XIX. Morning.

*1 To the intent he might rouse the faithful to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion, and ornament: 8 And exhorteth and calleth them to the Law, wherein God hath reuealed himself more familiarly to his chosen people. The which peculiar grace by commending the Law, he setteth forth more at large.*

¶ To him that excelleth. A Psalme of Dauid.

THe * (a) heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 (b) Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor (c) language, where their voyce is not heard.

4 Their (d) line is gone foorth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth foorth as a bridegrome out of his (e) chamber, and reioyceth like a mightie man to runne his race.

6 His going out is from the end of the heauen, and his compasse is vnto the ends of the same, and none is hid from the heate thereof.

7 The (f) Law of the Lord is perfite, conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

Rom. 1. 20. *a He reproueth ingratitude, seeing the heauens, which are dumbe creatures, set forth Gods glory.*

*b The continual succesſe of the day and the night is sufficient to declare Gods power and goodnesse.*

*c The heauens are a schoolemaister to all nations, be they neuer so barbarous.*

*d The heauens are as a line of great capitall letters, to shew vnto vs Gods glory.*

*e Or, vaile. The manner was that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnitie and reioycing of the assemblie.*

*f Though the creatures cannot serue, yet they ought to be sufficient to leade vs vnto him.*

8 The Statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer; the iudgements of the Lord are (g) trueth: they are righteous (h) altogether.

10 And more to be (i) desired then gold yea then much fine gold: sweeter also then hony and the hony combe.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great (k) reward.

12 Who can vnderstand his (l) faults? cleanse me from secret faults.

13 Keepe thy seruant also from (m) presumptuous sinnes: let them not reigne ouer me: (n) so shall I be vpright and made cleane from much wickedness.

14 Let the wordes of my mouth, and the (o) meditation of mine heart bee acceptable in thy sight, O Lord, my strength, and my Redeemer.

*g So that all mans inuentions and intentions are lies.*
*h Euery one without exception.*
*i Except Gods word bee esteemed aboue all worldly things, it is contemned.*
*k For God accepteth our endeuour, though it bee farre vnperfit.*
*l Then there is no reward of duetie, but of Grace: for where sinne is, there death is the reward.*
*m Which are done purposely and of malice.*
*n If thou suppresse my wicked affections by thine holy Spirit.*
*o That I may obey thee in thought, word and deed.*

## PSAL. XX.

*1 A prayer of the people vnto God that it would please him to heare their King, and receiue his sacrifice, which he offered before he went to battell against the Ammonites.*

¶ To him that excelleth. A Psalme of Dauid.

THe (a) Lord heare thee in the day of trouble: the (b) Name of the God of Iaakob defend thee:

2 Send thee helpe from his Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and (c) turne thy burnt offerings into ashes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy (d) saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

*a Hereby kings are also admonished to call to God in their affaires.*
*b The vertue, power and grace of God.*
*c In token that they are acceptable vnto him.*
*d Granted to the King, in whose wealth our felicitie standeth.*

6 Now

6 Now (e) knowe I that the Lord will helpe his anoynted, *and* will heare him from his (f) Sanctuarie, by the mightie helpe of his right hand.

7 Some *tru*: in chariots, and some in horses: but wee will remember the Name of the Lord our God.

8 (g) They are brought downe and fallen, but we are risen and stand vpright.

9 Saue Lord: (h) let the King heare vs in the day that wee call.

*e The Church feeleth that God hath heard their petition.*

*f As by the visible Sanctuary Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiestie.* *g The worldlings that put not their onely trust in God.* *h Let the King bee able to deliuer vs by thy strength, when we seeke vnto him for succour.*

## PSAL. XXI.

*1 Dauid in the person of the people prayseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.*

¶ To him that excelleth. A Psalme of Dauid

THe King shall (a) reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied *him* the request of his lips. Selah.

3 For thou (b) diddest preuent him with liberall blessings, *and* diddest let a crowne of pure gold vpon his head.

4 (c) Hee asked life of thee, *and* thou gauest him a long life for euer and euer.

5 His glory *is* great in thy saluation: dignitie and honour hast thou layed vpon him.

6 For thou hast set him *as* (d) blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the King trusteth in the Lord, and in the mercy of the most high, he shall not slide.

8 (e) Thine hand shall finde out all thine enemies, *and* thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of

*a When hee shall ouercome his enemies, and so bee assured of his vocation.*

*b Thou declaredst thy liberall fauour toward him before he prayed.*

*c Dauid did not onely obtaine life, but also assurance that his posteritie should reigne for euer.*

*d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.* *e Here hee describeth the power of Christes kingdome against the enemies thereof.*

thine

thine anger, the Lord shall destroy them in his (f) wrath, and the fire shall deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.

11 For they (g) intended euill against thee, and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put them (h) apart, and the strings of thy bowe shalt thou make ready against their faces.

13 (i) Bee thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

*f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.*

*g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.*

*h As a marke to shoote at.*

*i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.*



*1 Dauid complaineth because hee was brought into such extremities, that hee was past all hope, but after hee hath heard the sorowes and griefes wherewith he was vexed, 10 He recounteth himselfe from the bottomlesse protestations, and groweth in hope. And heere vnder his owne person hee setteth forth the figure of Christ, whom hee did foresee by the Spirit of prophecie, that hee should marueilously and strangely bee afflicted and abased, before his Father should raise and exalt him againe.*

¶ To him that excelleth vpon ‖ Aijeleth Hasshahar. A Psalme of Dauid.

MY (a) God, my God, why hast thou forsaken mee, and art so farre from mine health, *and from* the words of my (b) roaring?

2 O my God, I crie by day, but thou heerest not, and by night, but ‖ haue no audience.

3 But thou art holy, and doest inhabite the (c) praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a (d) worme, and not a man: a shame of

‖ Or, the hinde of the morning, and this was the name of some common song.

*a Here appeareth that horrible conflict, which he sustained betweene faith and desperation.*

*b Being tormented w the extreme anguish.*

‖ Or, I cease not.

*c Hee meaneth the place of praising, euen the Tabernacle: or else it is vsurped, because hee gaue the people continually occasion to praise him.*

*d And seeming most miserable of all creatures, which was meant of Christ. And heere appeareth the vnspeakeable loue of God toward man, that hee would thus abase his Sonne for our sakes.*

men,

men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe *and* nod the head, *saying*,

8 †*He trusted in the Lord, let him deliuer him: let him saue him. Seeing he loueth him.

9 But thou didest draw me out of the (*e*) wombe thou gauest me hope, *euen* at my mothers breasts.

10 I was cast vpon thee, *euen* from (*f*) the wombe: thou art my God from my mothers belly.

11 Be not farre from me, because trouble is neere: for *there is* none to helpe *me*.

12 Many yong bulls haue compassed mee: mightie (*g*) bulles of Bashan haue closed me about.

13 They gape vpon mee with their mouthes, *as a* ramping and roaring lion.

14 I am like (*h*) water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.

15 My strength is dried vp like a potsherd, and my tongue cleaueth to my iawes, and thou (*i*) hast brought mee into the dust of death.

16 For dogs haue compassed mee, *and* the assemblie of the wicked haue inclosed me: they (*k*) pearced mine hands and my feete.

17 I may tell all my bones: *yet* they behold, *and* looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But bee not thou farre off, O Lord, my strength: haste to helpe me.

20 Deliuer my soule from the sword, my (*l*) defolate soule from the power of the dog.

21 (*m*) Saue me from the lions mouth, and answere me *from* among the hornes of the vnicornes.

22 * I will declare thy name vnto my brethren: in the middes of the Congregation will I praise thee, *saying*,

† Ebr. roled vp on God. Mat 27.43.

*e Euen from my birth thou hast giuen me occasion to trust in thee.*

*f For except Gods prouidence preserue the infants, they could perish a thousand times in the mothers wombe.*

*g He meaneth, that his enemies were so fierce, proud, & cruell, that they were rather beasts then men.*

*h Before, hee spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and body.*

*i Thou hast suffered mee to bee without all hope of life.*

*k Thus Dauid complaineth as though hee were nailed by his enemies both hands and feet, but this was accomplished in Christ.*

*l My life is as it were solitary, left alone, and forsaken of all, Psal 35 17 and 25 16.*

*m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if hee had not tasted death at all, Hebr. 2. 12.*

23 (n) Prayse the Lord, yee that feare him: magnifie ye him, all the seede of Iaakob, and feare ye him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the (o) poore: neither hath hee hid his face from him, but when he called vnto him, he heard.

25 My prayse *shall be* of thee in the great Congregation: my (p) vowes will I performe before them that feare him.

26 (q) The poore shall eate and be satisfied: they that seeke after the Lord, shall prayse him: your heart shall liue for euer.

27 All the ends of the world shall remember *themselues* and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome *is* the Lords, and he ruleth among the nations.

29 All they that bee fatte (r) in the earth, shall eate and worship: all they that goe downe into the dust, shall bowe before him, (s) euen hee that cannot quicken his owne soule.

30 (t) *Their* seede shall serue him: it shall bee counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnesse vnto a people that shall bee borne, because hee hath (u) done it.

*n He promiseth to exhort the Church, that they by his example might praise the Lord.*

*o The poore afflicted are comforted by this example of Dauid, or Christ.*

*p Which were sacrifices of thankesgiuing, which they offered by Gods commandement when they were deliuered out of any great danger.*

*q He doeth allude still to the sacrifice.*

*r Though the poore be first named, as verse 26. yet the wealthie are not separated from the grace of Christs kingdome.*

*s In whom there is no hope that he shall recouer life: so neither poore nor rich, quicken or dead, shall bee reiected from his kingdome.*

*t Meaning the posteritie, which the Lord keepeth as a seede to the Church to continue his praise among men.*

*u That is, God hath fulfilled his promise.*

## PSAL. XXIII.

*1 Because the Prophet had proued the great mercies of God at diuers times, and in sundry maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnes towards him for euer.*

¶ A Psalme of Dauid.

THe Lord *is* my * shepheard, (a) I shall not want.

2 He maketh me to rest in greene pasture, and lead

Isa.40.11.ier.23 5.ezek.34.23. iohn.10.11. 1.Pet.2.25.

*a Hee hath care ouer mee, and ministreth vnto mee all things.*

deth mee by the still waters.

3 He(b) restoreth my soule, and leadeth mee in the (c) paths of righteousnesse for his names sake.

4 Yea, though I should walke through the valley of the (d) shadow of death, I will feare no euill: for thou art with mee: thy rodde and thy staffe, they comfort mee.

5 Thou doest prepare a (e) table before me in the sight of mine aduersaries: thou doest (f) anoint mine head with oyle, and my cup runneth ouer.

6 Doubtles, kindnesse and mercie shall follow mee all the dayes of my life, and I shall remaine a long season in the (g) house of the Lord.

b *He comforteth or refresheth mee.*

c *Plaine or streight wayes.*

d *Though he were in danger of death, as the sheepe that wandereth in the darke valley without his shepheard.*

e *Albeit his enemies sought to destroy him, yet God delivereth him, and dealeth most liberally with him in despite of them.* f *As was the maner of great feasts.* g *Hee setteth not his felicitie in the pleasures of this world, but in the fauor and seruice of God.*

## PSAL. XXIIII. Morning.

1 *Albeit the Lord God hath made, and gouerneth all the world, yet toward his chosen people his gracious goodnesse doeth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed vnto the children of Abraham, yet onely they doe enter aright into his Sanctuary, which are the true worshippers of God, purged from the sinnefull filth of this world.*

2 *Finally he magnifieth Gods grace for the building of the temple, to the end hee might stirre vp all the faithfull to the true seruice of God.*

¶ A Psalme of Dauid.

THe earth* is the Lords, and all that therein is: the world and they that dwell therein. Deut. 10.14. iob 28.24. 1.cor. 10.26.

2 For he hath founded it vpon the (a) seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.

5 Hee shall receiue a blessing from the Lord, and righteousnesse from the God of his saluation.

a *He noteth two things: the one, that the earth is mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it.*

6 This is the (*b*) generation of them that seeke him, of them that seeke thy face, *this is* Iaakob. Selah.

7 (*c*) Lift vp your heads yee gates, and be ye lift vp yee euerlasting doores, and the king of glorie shall come in.

8 Who is this king of glorie? the Lord, strong and mightie, *euen* the Lord mightie in battell.

9 Lift vp your heads, yee gates, and lift vp *your* heads ye euerlasting doores, and the king of glory shall come in.

10 Who is this king of glory? the Lord of hostes, he is the king of glory. Selah.

*b Though circumcision separate the carnall seede of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite.*

*c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, as vnder the figure of it is temple, hee also prayeth for the spirituall temple, which is eternall, because of the promise which was made to the temple, as it is written, Psalm. 132.14.*

## PSALM. XXV.

*1 The Prophet touched with the consideration of his sinne and also grieued with the cruell malice of his enemies, 6 Prayeth to God most fervently to haue his sinnes forgiuen, 7 Especially such as hee had committed in his youth. Hee beginneth euery verse according to the Ebrew letter two or three except.*

*A Psalme of Dauid.*

VNto thee (*a*) O Lord, lift I vp my soule.

2 My God, I (*b*) trust in thee: let mee not bee confounded: let not mine enemies reioyce ouer me.

3 *So all that hope in thee shall not bee ashamed: let them be confounded, that transgresse without cause.

4 (*c*) Shew mee thy wayes, O Lord, *and* teach mee thy paths.

5 Leade mee forth in thy trueth, and teach mee: for thou art the God of my saluation: in thee doe I trust (*d*) all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue beene of euer.

7 Remember not the (*e*) sinnes of my youth, nor my rebellions, *but* according to thy kindnesse remember thou me, *euen* for thy goodnesse sake, O Lord.

*a I put not my trust in any worldly thing.*

*b That thou wilt take away mine enemies, which are thy rodes. Isai 28.26. rom. 10.11.*

*c Receiue me in the faith of thy promise, that I swerue not on any side.*

*d Constantly, and against all tentations.* *e Hee confesseth that his manifold sinnes were cause that his enemies did thus persecute him, desiring that the cause of them may be taken away, to the intent that the effect may cease.*

8 Gracious and righteous *is* the Lord: therefore will he (*f*) teach sinners in the way.

9 Them that bee meeke, will hee (*g*) guide in iudgement, and teach the humble his way.

10 All the paths of the Lord *are* mercie and trueth vnto such as keepe his couenant and his testimonies

11 For thy (*h*) Names sake, O Lord, bee mercifull vnto mine iniquitie, for it is great.

12 What (*i*) man is hee that feareth the Lord? him will he teach the way *that* he shall (*k*) chuse.

13 His soule shall dwell at (*l*) ease, and his seede shall inherite the land.

14 The (*m*) secret of the Lord *is* reuealed to them, that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes *are* euer toward the Lord: for hee will bring my feete out of the net.

16 Turne thy face vnto me, and haue mercie vpon mee: for I am desolate and poore.

17 The sorowes of mine heart (*n*) are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauell, and forgiue all my sinnes.

19 Behold mine (*o*) enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.

21 Let (*p*) mine vprightnesse and equitie preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

*f* That is, call them to repentance.

*g* Hee will gouerne and comfort them that are truely humbled for their sinnes.

*h* And for none other respect.

*i* Meaning the number is very small.

*k* Hee will direct such with his spirit to follow the right way.

*l* He shall prosper both in spirituall and corporall things.

*m* His counsell conteined in his word, whereby he declareth that he is the protectour of the faithfull.

*n* My griefe is increased because of mine enemies cruelties. *o* The greater that his afflictions were and the more that his enemies increased, the more neere felt he Gods helpe.

*p* For asmuch as I haue behaued my selfe vprightly towards mine enemies, let them know that thou art the defender of my iust cause.

## PSAL. XXVI.

1 *Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God, and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie.* 6 *Finally, hee maketh mention of his sacrifice, which hee will offer for his deliuerance, and desireth to bee in the company of the faithfull in the Con-*

*gregation of God, whence hee was banished by Saul, pro-*
*fessing integritie of life, and open prayses and thanksgiving.*

¶ *A Psalme* of Dauid.

*a He sheweth to God to be the Judge of his iust cause, seeing there is no equitie among men.*
*b My very affections and inward motions of the heart.*
*c He sheweth what stayed him, that he did not recompence euill for euill.*
*d He declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.*
*e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.*
*f Destroy mee not in the ouerthrow of the wicked.*
*g Whose cruell handes doe execute the malitious deuices of their hearts.*
*h I am preserued from mine enemies by the power of God, and therefore will praise him openlie.*

IVdge mee, (*a*) O Lord, for I haue walked in mine innocencie: my trust hath beene also in the Lord: therefore shall I not slide.

2 Proone mee, O Lord, and try mee: examine my (*b*) reines and mine heart.

3 For thy (*c*) louing kindnesse *is* before mine eyes: therefore haue I walked in thy truth.

4 I haue not (*d*) haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assemblie of the euill, and haue not companied with the wicked.

6 I will (*e*) wash mine hands in innocencie, O Lord, and compasse thine altar,

7 That I may declare with the voyce of thanksgiuing, and set foorth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 (*f*) Gather not my soule with the sinners, nor my life with the bloody men:

10 In whose hands *is* (*g*) wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme mee therefore, and be mercifull vnto me.

12 My foote standeth in (*h*) vprightnesse: I will praise thee, O Lord, in the Congregations.

## PSAL. XXVII. Euening.

1 *Dauid maketh this Psalme being deliuered from great perils as appeareth by the prayers and thanksgiuing annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies, 7 And also what wherefore hee desireth to liue and to bee deliuered, euen to worship God in his Congregation.*

¶ *A Psalme*

## A Psalme of Dauid.

THe Lord is my (a) light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, *euen* mine enemies and my foes came vpon mee to eate vp my fleſh, they ſtumbled and fell.

3 Though an hoſte pitched againſt mee, mine heart ſhou'd not be afraid: though warre bee raiſe againſt mee, I will truſt in (b) this.

4 (c) One thing haue I deſired of the Lord, that I will require, *euen* that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beautie of the Lord, and to viſite his Temple.

5 For in the time of trouble hee ſhall hide mee in his Tabernacle: in the ſecret *place* of his pauilion ſhall he hide me, and ſet me vp vpon a rocke.

6 (d) And nowe ſhall hee lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle ſacrifices of ioy: I will ſing and praiſe the Lord.

7 Hearken vnto my voyce, O Lord, *when* I crie: haue mercie alſo vpon me, and heare me.

8 *When thou ſaydeſt*, (e) Seeke yee my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face.

9 Hide not *therefore* thy face from mee, nor caſt thy ſeruant away in diſpleaſure: thou haſt beene my ſuccour: leaue me not, neither forſake me, O God of my ſaluation.

10 (f) Though my father and my mother ſhould forſake me, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and leade me in a right path, becauſe of mine enemies.

12 Giue me not vnto the (g) will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt mee, and ſuch as ſpeake cruelly.

13 *I ſhould haue fainted*, except I had beleeued to ſee the goodnes of the (h) Lord in the land of the liuing.

*a Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſaluation was ſurely laid vp in God, he feareth not the ſyrannie of his enemies.*

*b That God will deliuer me, and giue my faith the victorie.*

*c The loſſe of countrey, wife, and all worldly commodities*

*greeue me not in reſpect of this one thing, that I may not praiſe thy Name in the middes of the Congregation.*

*d Dauid aſſured himſelfe by the Spirit of prophecie, that hee ſhould ouercome his enemies, and ſerue God in his Tabernacle.*

*e Hee groundeth vpon Gods promiſe, and ſheweth that hee is moſt willing to obey his commandements. f He magnifieth Gods loue towardes him, which farre paſſeth the moſt tender loue of parents towardes their children. g But either patiſie their wrath, or bridle their rage. h In this preſent life before I die, as Iſaiah 38.11.*

*i He exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promise.*

14 (*i*) Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

## PSAL. XXVIII.

*1 Beeing in great feare and heauinesse of heart to see God dishonoured by the wicked, hee desireth to be ridde of them. 4 And crieth for vengeance against them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.*

*¶ A Psalme* of Dauid.

*a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.*

VNto thee, O Lord, doe I cry: O my strength, bee not deafe toward me, least, if thou answere me not, I be (*a*) like them that goe downe into the pit.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold vp mine hands toward thine (*b*) holy Oracle.

*b He vseth this outward meanes to helpe the weakenesse of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour.*

3 (*c*) Draw mee not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 (*d*) Reward them according to their deedes, and according to the wickednesse of their inuentions: recompence them after the worke of their hands: render them their reward.

*c Destroy not the good with the bad.*

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore (*e*) breake them downe, and build them not vp.

*d He thus prayeth in respect of Gods glorie, and not for his owne cause, beeing assured, that God would punish the persecuters of his Church*

6 (*f*) Praysed *be* the Lord, for hee hath heard the voice of my petitions.

7 The Lord *is* my strength and my shield: mine heart trusteth in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord *is* (*g*) their strength, and hee is the strength of the deliuerances of his anoynted.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

*e Let them bee vtterly destroyed, as Mal. 1. 4. f Because hee felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses. g Meaning, his souldiers, who were as meanes, by whom God declared his power.*

## PSAL. XXIX.

*1 The Prophet exhorteth the princes and rulers of the worlde, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests,*

*tempests, for feare whereof all creatures tremble.* 11 *And though therby God threatneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.*

¶ A Psalme of Dauid.

GIue vnto the Lord, ye (*a*) sonnes of the mightie: giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory *due* vnto his Name: worship the Lord in the glorious Sanctuarie.

3 The (*b*) voyce of the Lord *is* vpon the waters: the God of glory maketh it to thunder: the Lord *is* vpon the great waters.

4 The voyce of the Lord *is* mightie: the voyce of the Lord *is* glorious.

5 The (*c*) voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also and (*d*) Shirion like a yong vnicorne.

7 The voyce of the Lord deuideth the (*e*) flames of fire.

8 The voyce of the Lord maketh the wildernesse to tremble: the Lord maketh the wildernesse of (*f*) Kadesh to tremble.

9 The voyce of the Lord maketh the hindes to (*g*) calue, and (*h*) discouereth the forests: *therefore* in his (*i*) Temple doeth euery man speake of *his* glory.

10 The Lord sitteth vpon the (*k*) flood, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

*a Hee exhorteth the proude tyrants to humble themselues vnder Gods hand, and not to be inferiour to bruite beasties and dum creatures.*

*b The thunder claps that are heard out of the cloudes ought to make the wicked to tremble for feare of Gods anger.*

*c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?*

*d Called also Hermon.* *e It causeth the lightnings to shoote and glide.* *f In places most desolate, whereas seemeth there is no presence of God.* *g For feare maketh them to cast their calues.* *h Maketh the trees bare, or parcheth the most secret places.* *i Though the wicked are nothing moued with these sights yet the faithfull praise God.* *k To moderate the rage of the tempest and waters, that they destroy not all.*

## PSAL. XXX. Morning.

1 *When Dauid was deliuered from great danger, hee rendred thankes to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous toward his children.* 7 *And also that the fall from prosperitie to aduersitie is sudden.* 8 *This done he returneth to prayer, promising to praise God for euer.*

¶ * A

¶ * A Psalme or song of the * dedication of the (a) house of Dauid.

I Will magnifie thee, O Lord: (b) for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast (c) restored me.

3 O Lord, thou hast brought vp my (d) soule out of the graue: thou hast reuiued me from them that go down into the pit.

4 Sing prayses vnto the Lord, ye (e) his Saints, and giue thankes (f) before the remembrance of his Holinesse.

5 * For *his* wrath endureth but a while in his anger, *but* in his fauour is life: weeping may abide at euening, but ioy *cometh* in the morning.

6 And in my (g) prosperitie I sayd, I shall neuer be mooued.

7 *For* thou Lord of thy goodnesse hadst made my (h) mountaine to stand strong: *but* thou diddest hide thy face, *and* I (i) was troubled.

8 *Then* cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit *is there* in my blood, when I goe down to the pit? shall the dust (k) giue thankes vnto thee? or shall it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me: Lord be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnesse.

12 Therefore shall my (l) tongue praise thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

1.Sam.7.2. Deut.20.5.
a *After that Absalom had polluted it with most filthy fornication.*
b *He condemneth them of great ingratitude, which doe not praise God for his benefits.*
c *Restored from the rebellion of Absalom.*
d *Meaning, that he escaped death most narrowly.*
e *The word signifieth them that haue receiued and shewed mercie liberally vnto others.*
f *Before his Tabernacle.*
Psa.145.8, Isa. 54.8. 2.cor.4.17.
g *I put too much confidence in my quiet state.* as Iere.31.18.2.Chron 32.24.25.
h *I thought thou haddest established Zion most surely.* i *After that thou haddest withdrawen thine helpe, I fell into my miserie.* k *Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore hee would liue to praise his Name, which is the ende of mans creation.* l *Because thou hast preserued me, therefore my tongue should praise thee, I will not be vnmindefull of my dueties.*

## PSAL. XXXI.

*1 Dauid deliuered from some great danger, first relateth what meditation he had by the power of faith when the matter was before his eyes, his enemie being ready to take him. Then hee affirmeth that the fauour of God is aboue*

*ready to those that feare him. 20 Finally he exhorteth all the faithfull to trust in God and to loue him, because hee preserueth and strengtheneth them, as they may see by his example.*

¶ To him that excelleth. A Psalme of Dauid.

Psal.71.1.

IN thee, O Lord, haue I put my truſt: let mee neuer be confounded: deliuer me in thy (a) righteouſneſſe.

2 Bow downe thine eare to mee: make haſt to deliuer me: be vnto me a ſtrong rocke, and an houſe of defence to ſaue me.

3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct me and guide me.

4 Draw mee out of the (b) net, that they haue laide priuily for me: for thou art my ſtrength.

5 Into thine (c) hand I commend my ſpirit: for thou haſt redeemed me, O Lord God of truth.

6 I haue hated them that giue themſelues to deceitfull vanities: for I (d) truſt in the Lord.

7 I will bee glad and reioyce in thy mercie: for thou haſt ſeene my trouble: thou haſt knowen my ſoule in aduerſities.

8 And thou haſt not ſhut me vp in the hand of the enemie, but haſt ſet my feete at (e) large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine (f) eye, my ſoule and my bellie are conſumed with griefe.

10 For my life is waſted with heauineſſe, and my yeeres with mourning: my ſtrength faileth for my paine, and my bones are conſumed.

11 I was a (g) reproch among all mine enemies, but ſpecially among my neighbours: and a feare to mine acquaintance, (h) who ſeeing mee in the ſtreete, fled from mee.

12 I am forgotten, as a dead man out of minde: I am like a broken veſſell.

13 For I haue heard the railing of (i) great men: feare on euery ſide, while they conſpired together againſt me, and conſulted to take my life.

*a For thou God declareſt him ſelfe iuſt, when he preſerueth his according as he hath promiſed.*

*b Preſerue me from the craftie counſels and ſubtile practiſes of mine enemies.*

*c Hee deſireth God not onely to take care for him in this life, but that his ſoule may be ſaued after this life.*

*d This affection ought to be in all Gods children, to hate what ſoeuer thing is not grounded vpon a ſure truſt in God as deceitfull and vaine.*

*e Largenes ſignifieth comfort, as ſtraightnes ſorow and perill.*

*f Meaning, that his ſorrow & torment had continued a great while.*

*g Mine enemies had drawen all men to their part againſt me, euen my chiefe friendes.*

*h They were afraid to ſhew me any token of friendſhip.*

*i They that were in authoritie, condemned me as a wicked doer.*

14 But

*k I had this testimonie of conscience, that thou wouldest defend mine innocencie.*

14 But I trusted in thee, O Lord: I saide, (*k*) Thou art my God.

15 My (*l*) times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

*l Whatsoeuer changes come, thou governest them by thy prouidence.*

16 Make thy face to shine vpon thy seruant, *and* saue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, and (*m*) to silence in the graue.

*m Let death destroy them to the intent that they may hurt no more.*

18 Let the lying lips be made dumme, which cruelly, proudly and spitefully speake against the righteous.

*n The treasures of Gods mercie are alwayes laid vp in store for his children, albeit at all times they doe not enioy them.*

19 How great is thy goodnesse, which thou (*n*) hast laid vp for them, that feare thee! *and* done to them that trust in thee, euen before the sonnes of men!

20 Thou doest hide them † (*o*) priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed *be* the Lord: for he hath shewed his marueilous kindnesse toward me in a (*p*) strong citie.

22 Though I said in mine (*q*) haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

† Ebr. in the secret of thy face.

*o That is, in a place where they shall haue thy comfort, and be hid safely from the enemie pride.*

23 Loue ye the Lord all his ‖ Saints: *for* the Lord preserueth the faithful, and rewardeth abundantly the proude doer.

*p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.*

24 All ye that trust in the Lord, be (*r*) strong, and he shall establish your heart.

*q And so by my rashnesse and infidelitie deserued to haue beene forsaken.*

‖ Or, ye that feele his mercies.

*r Constant in your vocation, and God will confirme you with heauenly strength.*

## PSAL. XXXII. Euening.

*1 Dauid punished with grieuous sicknesse for his sinnes, counteth them blessed, to whome God worketh not imputeth transgressions. 5 And after that he hath confessed his sinne and obtained pardon. 6 Exhorteth the wicked man vnto godly. 11 And the good to reioyce.*

¶ *A Psalme* of Dauid to giue (*a*) instruction.

*a Concerning the free remission of sinnes, which is the chiefest point of our faith.*

Blessed

BLessed *is he* whose wickednes is (*b*) forgiuen, *&* whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth not iniquitie, and in whose spirit *there is* no guile.

3 When I held my (*c*) tongue, my bones consumed, *or* when I (*d*) roared all the day,

4 (For thine hand is heauie vpon mee, day and night: *and* my moysture is turned into the drought of summer. Selah)

5 *Then* I (*e*) acknowledged my sinne vnto thee, neither hid I mine iniquitie: *for* I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shall euery one, that is godly, make his prayer vnto thee in a (*f*) time, when thou mayst be found: surely in the flood of great waters (*g*) they shall not come neere him.

7 Thou art my secret place: thou preserueſt mee from trouble: thou compassest mee about with ioyfull deliuerance. Selah.

8 I will (*h*) instruct thee, and teach thee in the way, that thou shalt goe, *and* I will guide thee with mine eye.

9 Be ye not like an horse, *or* like a mule, *which* vnderstand not: whose (*i*) mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Many sorrowes *shall come* to the wicked: but hee that trusteth in the Lord, mercie shall compasse him.

11 Be glad ye righteous, and (*k*) reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

*b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6.*

*c Betweene hope and despaire.*

*d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.*

*e Hee sheweth that as Gods mercie is the onely cause of forgiuenesse of sinnes, so the meanes thereof are repentance and confession which proceede of faith.*

*f When necessitie causeth him to seeke to thee for helpe, Isa. 55. 6. To wit, the waters, and great dangers.*

*h Dauid promiseth to make the rest of Gods children partakers of the benefits, which he felt, and that he will diligently looke and take care to direct them in the way of saluation. i If men can rule bruite beastes, thinke they, that God will not bridle and tame their rage? k He sheweth that peace and ioy of conscience in the holy Ghost is the fruite of faith.*

## PSAL. XXXIII.

*1 Hee exhorteth good men to praise God for that he hath not onely created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises: 10 Hee vnderstandeth mans heart, and scattereth the counsell of the wicked, 16 So that no man can bee preserued by any creature*

*swe or mans strength: but they, that put their confidence in his mercie, shalbe preserued from all aduersities.*

*a It is the dutie of the godly to set foorth the praises of God for his mercie and power shewed toward them.*

REioyce in the Lord, O ye righteous: *for it (a)* becommeth vpright men to be thankefull.

2 Praise the Lord with harpe: sing vnto him with viole *and (b)* instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully with a loude voyce.

*b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs, then the sacrifices, censings and lights.*

4 For the *(c)* word of the Lord *is* righteous, and all his *(d)* workes *are* faithfull.

5 Hee *(e)* loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

*c That is, counsell or commandement in gouerning the world.*

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 Hee *(f)* gathereth the waters of the sea together as vpon an heape, and layeth vp the deapthes in *his* treasures.

*d That is, the effect and execution.*

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: hee commanded, and it stood.

*e Howsoeuer the world iudgeth of Gods workes, yet he doeth all things according to iustice and mercie.*

10 The Lord breaketh the *(g)* counsell of the heathen and bringeth to nought the deuices of the people.

11 The counsell of the Lord shall stand for euer, *and* the thoughts of his heart throughout all ages.

12 Blessed *is* that nation, whose *(h)* God is the Lord: *even* the people, *that* he hath chosen for his inheritance.

13 The Lord *(i)* looketh downe from heauen, *and* beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them, that dwell in the earth.

15 He *(k)* facioneth their hearts euery one, *and* vnderstandeth all their workes.

*f By the creation of the heauens and heauenly furniture, with the gathering also of the waters, hee setteth foorth the power of God, that all creatures might feare him.* ‖ Or, was created. *g No counsell can preuaile against God, but he defeateth it, and it shal haue euill successe. h He sheweth that all our felicitie standeth in this: that the Lord is our God. i Hee proueth that all things are gouerned by Gods prouidence, and not by fortune. k Therefore hee knoweth their wicked enterprises. l If king and the mightie of the world cannot bee saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in that haue not like meanes*

wither is the mightie man deliuered by great ſtrength.

17 An horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength.

18 Behold, (m) the eye of the Lord is vpon them that feare him, and vpon them that truſt in his mercie,

19 To deliuer their ſoules from death, and to preſerue them in famine.

20 (n) Our ſoule waiteth for the Lord: for hee is our helpe and our ſhield.

21 Surely our heart ſhall reioyce in him, becauſe wee truſted in his holy Name.

22 Let thy mercie, O Lord, be vpon vs, as wee truſt in thee.

m God ſheweth that toward his of his mercie, which man by no meanes is able to compaſſe.

n Thus he ſpeaketh in the name of the whole Church, which only depend on Gods prouidence.

## PSAL. XXXIIII.

*1 After Dauid had eſcaped Achiſh according as it is written in the 1. Sam. 21. 11, whom in this title hee calleth Abimelech (which was a generall name to all Kings of the Philiſtims) he praiſeth God for his deliuerance, 3 Prouoking all others by his example to truſt in God, to feare and ſerue him: 7 Who defendeth the godly with his Angels, 16 And vtterly deſtroyeth the wicked in their ſinnes.*

¶ A Pſalme of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and hee departed.

a He promiſeth neuer to become vnmindefull of Gods great benefite for his deliuerance.

I Will (a) alway giue thankes vnto the Lord: his praiſe ſhall be in my mouth continually.

2 My ſoule ſhall glory in the Lord: the (b) humble ſhall heare it, and be glad.

b They that are beaten downe with the experience of their owne euils.

3 Praiſe ye the Lord with mee, and let vs magnifie his Name together.

4 I ſought the Lord, and hee heard mee: yea, he deliuered me out of all my (c) feare.

c Which I conceiued for the dangers where-in I was.

5 They (d) ſhall looke vnto him, and runne to him: and their faces ſhall not be aſhamed, ſaying,

d They ſhall be bold to flee to him for ſuccour, when they ſhall ſee thy mercie toward me.

6 This poore man cried, and the Lord heard him, and ſaued him out of all his troubles.

7 The (e) Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

e Though Gods power bee ſufficient to gouerne vs, yet for our infirmitie he appointeth his Angels to watch ouer vs.

8 Taſte yee and ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 Feare

*f The godly by their patient obedience profite more then they, which reuine and spoile.*
*g If they abide the last triall.*
*h That is, the true religion and worship of God. 1.Pet.3.10.*
*i Seing all men naturally desire felicitie, he wondreth why they cast themselues willingly into misery.*
*k The anger of God doeth not onely destroy the wicked, but also abolish their name for euer.*
*l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them.*

9 Feare the Lord, yee his Saints: for nothing wanteth to them that feare him.
10 The (*f*) lyons doe lacke and suffer hunger, but they which seeke the Lord, shall (*g*) want nothing that is good.
11 Come children, hearken vnto mee: I will teach you, the (*h*) feare of the Lord.
12 * What man is he, that desireth life, and loueth long dayes for to (*i*) see good?
13 Keepe thy tongue from euill, and thy lips, that they speake no guile.
14 Eschewe euill and doe good: seeke peace and follow after it.
15 The eyes of the Lord *are* vpon the righteous, and his eares *are* open vnto their crie.
16 *But* the (*k*) face of the Lord *is* against them that doe euill, to cut off their remembrance from the earth.
17 *The righteous* cry, and the Lord heareth *them*, and deliuereth them out of all their troubles.
18 The Lord is neere vnto them that are of a (*l*) contrite heart, and will saue such as be afflicted in spirit.
19 Great *are* the troubles of the righteous: but the Lord deliuereth him out of them all.
20 (*m*) Hee keepeth all his bones: not one of them is broken.
21 *But* malice shal slay the (*n*) wicked: and they that hate the righteous, shall perish.
22 The Lord (*o*) redeemeth the soules of his seruants: and none, that trust in him, shall perish.

*m And as Christ saith, all the haires of his head.* *n Their wicked enterprises shall turne to their owne destruction.* *o For when they seeme to be ouercome with great dangers and death vpon them, then God sheweth himself their redeemer.*

## PSAL. XXXV. Morning.

*1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their King (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to pleade and to auenge his cause,*
*8 That they may be taken in their nets and snares, which they layed for him, that his innocencie may bee declared,*
*27 And that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth*

*deliuereth his seruant.* 28 *And so he promiseth to speake fourth the iustice of the Lord, and to magnifie his Name all the dayes of his life.*

*A Psalme* of Danid.

PLeade thou my (*a*) cause, O Lord, with them that striue with mee: fight thou against them, that fight against me.

2 (*b*) Lay hand vpon the shield and buckler, & stand vp for mine helpe.

3 Bring out all also the speare and stop *the way* against them that persecute me: say vnto my (*c*) soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mine hurt.

5 Let them bee as chaffe before the winde, and let the Angel of the Lord (*d*) scatter *them.*

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For (*e*) without cause they haue hid the pit *and* their net for me: without cause haue they digged *a pit* for my soule.

8 Let destruction come vpon (*f*) him at vnawares, and let his net, that he hath laid priuily, take him, let him fall into (*g*) the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my (*h*) bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him? yea, the poore and him that is in miserie, from him that spoyleth him?

11 (*i*) Cruel witnesses did rise vp: they asked of mee things that I knew not.

12 They rewarded mee euill for good, to (*k*) haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a

*a He desireth God to vndertake his cause against them that did persecute him and slander him*

*b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.*

*c Assure mee against these tentations, that thou art the author of my saluation.*

*d Smite them with the spirit of giddinesse that their enterprises may be foolish and they receiue iust reward.*

*e Shewing that we may not call God to bee a reuenger, but onely for his glory, and when our cause is iust. f When hee promiseth to himselfe peace. g Which hee prayed against the children of God. h Hee attributeth his deliuerance onely to God, praising him therefore both in soule and body. i That would not suffer me to purge my selfe. k To haue taken from me all comfort, and brought me into despaire.*

*l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head.*

*m When they saw me ready to slippe, and as one that halted for infirmitie.*

*n With their railing words.*

*o The word signifieth cakes: meaning, that the proud courtiers at their diuine feasts scoffe, raile, and conspire his death.*

*p In token of contempt and mocking.*

‖ Or, clefts of the earth: meaning himselfe and others in their miserie.

*q They reioyced as though they had now seene Dauid ouerthrowen.*

facke: I humbled my selfe with fasting: and (*l*) my prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe mourning, as one that bewaileth his mother.

15 But in mine (*m*) aduersitie they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare (*n*) me and ceased not:

16 With the false scoffers at (*o*) bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold *this*? deliuer my soule from their tumult, *euen* my desolate *soule* from the lions.

18 So will I giue thee thankes in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer mee, neither let them (*p*) winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull words against the ‖ quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, (*q*) our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, *euen* to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy (*r*) righteousnesse, and let them not reioyce ouer mee.

25 Let them not say in their hearts, (*s*) O our soule reioyce: neither let them say, Wee haue deuoured him.

26 Let them be confounded, and put to shame (*t*) together, that reioyce at mine hurt: let them bee clothed (*u*) with confusion and shame, that lift vp themselues against me.

*r* It is the office of God to giue to the oppressors affliction and torment, and to the oppressed aide and relefe. 2. Thess. 1.6. *s* Because we haue that, which we sought for, seeing hee is destroyed. *t* That is, at once, were they neuer so many or mightie. *u* This prayer shall alwaies be verified against them, that persecute the faithfull.

27 *But* let them be ioyfull and glad, (*x*) that loue my righteousnesse: yea, let them say alway, Let the Lord bee magnified, which loueth the (*y*) prosperitie of his seruant.
28 And my tongue shall vtter thy righteousnesse, *and* thy praise euery day.

*x That at least fauour my right, though they be not able to helpe mee.*
*y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.*

## PSAL. XXXVI.

*1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 The he turneth to consider the vnspeakeable goodnesse of God towardes all creatures: 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinary course of Gods worke, 13 Who in the end destroyeth the wicked, and saueth the iust.*

¶ To him that excelleth, *A Psalme* of Dauid, the seruant of the Lord.

Wickednesse saith to the wicked man (*a*) euen in mine heart, *that there is* no feare of God before his eyes.
2 For he (*b*) flattereth himself in his owne eyes, while his iniquitie is found *worthy* to be hated.
3 The words of his mouth *are* iniquitie and (*c*) deceit: he hath left off to vnderstand *and* to doe good.
4 He (*d*) imagineth mischeife vpon his bed: hee setteth himselfe vpon a way, *that is* not good, *and* doth not abhorre euill.
5 Thy (*e*) mercy, O Lord, *reacheth* vnto the heauens, *and* thy faithfulnesse vnto the cloudes
6 Thy righteousnesse *is* like the † mighty mountaines: thy iudgements *are like* a great (*f*) deepe: thou, Lord, doest saue man and beast.

*a I see euidently by his deeds that sinne pusheth forward the reprobate from wickednesse, to wickednesse, albeit he goe about to couer his impietie.*
*b Though all other detest his vile sinne, yet hee himselfe seeth it not.*
*c The reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.*
*d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices.*
*e Though wickednesse seemeth to ouerflowe all the worlde yet by thine heauenly prouidence thou gouernest heauen and earth.*
† Ebr. the mountaines of God: for whatsoeuer is excellent, is thus called.
*f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.*

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadow of thy wings.

*g Onely Gods children haue ynough of all things both concerning this life, and the life to come.*

8 They shalbe (g) satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee *is* the well of life, *and* in thy light shall wee see light.

*h He shewet'h who are Gods children, to wit, they that know him, and leade their liues rightly.*

10 Extend thy louing kindnes vnto them that (h) know thee, and thy righteousnesse vnto them that are vpright in heart.

*i Let not the proude aduance himselfe against mee, neither the power of the wicked driuen away.*

11 Let not the (i) foote of pride come against mee, and let not the hand of the wicked men moue me.

12 (k) There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

*k That is, in their pride, wherein they flatter themselues.*

## PSAL. XXXVII. Euening.

*1 This Psalme conteineth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For howe prosperously soeuer the wicked doe liue for the time, hee doth affirme their felicitie to bee vaine and transitory, because they are not in the fauour of God, but in the end they are destroyed as his enemies: 11 And how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.*

*A Psalme* of Dauid.

*a He admonisheth vs neither so vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.*

FRet not thy (a) selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone bee (b) cut downe like grasse, and shall wither as the greene herbe.

*b For Gods iudgements cut the wicked away in a moment.*

3 (c) Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed assuredly.

*c To trust in God, & do according to his will, are sure tokens, that his prouidence will neuer faile vs.*

4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 (d) Commit thy way vnto the Lord, and trust in

*d Be not led by thine owne wisedome, but obey God, and he will frame his worke in thee.*

him,

him, and he shall bring it to passe.

6 And hee shall bring foorth thy righteousnesse as the light, and thy (e) iudgement as the noone day.

7 Waite patiently vpon the Lord, & hope in him: fret not thy selfe for him (f) which prospereth in his way: nor for the man that bringeth *his* enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe (g) also to do euill.

9 For euill doers shall bee cut off, and they that waite vpon the Lord, shall inherite the land.

10 (h) Therefore yet a little while, and the wicked shall not *appeare*, and thou shalt looke after his place, and he shall not *be found*.

11 But * meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.

12 (i) The wicked practiseth against the iust, and gnasheth his teeth against him.

13 *But* the Lord shall laugh him to scorne: for he seeeth, that his day is comming.

14 The wicked haue drawen *their* sword, and haue bent their bowe, to cast downe the poore and needy, *and* to slay such as be of vpright conuersation.

15 *But* their sword shall enter into their owne heart, and their bowes shall be broken.

16 (k) A small thing vnto the iust man, is better then great riches to the wicked *and* mighty.

17 For the armes of the wicked shall bee broken: but the Lord vpholdeth the the iust men

18 The Lord (l) knoweth the dayes of vpright men, and their inheritance shall be perpetuall.

19 They shall not bee confounded in the perilous time, and in the dayes of famine they shall haue (m) ynough.

20 But the wicked shall perish, and the enemies of

*e As the hope of the daylight causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.*

*f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Job. 21. 7, &c.*

*g Meaning, except he moderate his affections, hee shall be ledde to doe as they doe.*

*h He correcteth the impaciencie of our nature, which cannot abide till the fulnesse of Gods time be come.*

Matth. 5. 5. *i The godly are assured that the power & craft of the wicked shall not preuaile against them, but fall on their owne neckes and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, & offer vp their teares as a sacrifice of their obedience k For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger. l God knoweth what dangers hang ouer his, and by what meanes to deliuer them. m For God will giue them contented mindes, and that which shall be necessary.*

*m They shall vanish away suddenly: for they are fed for the day of slaughter.*
*o God so furnisheth him with his blessing, that hee is able to helpe others.*
*p God prospereth the faithfull, because they walke in his wayes with an upright conscience.*
*q When God doth exercise his faith with diuers tentations.*
*r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefits, yet he recompenceth him with spirituall treasures.*
*s They shall continually be preserued vnder Gods wings, and haue at length inward rest.*

the Lord shall bee consumed as the (*n*) fatte of lambes: euen with the smoke shall they consume away.
21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and (*o*) giueth.
22 For such as bee blessed *of God*, shall inherite the land, and they that be cursed of him, shall be cut off.
23 (*p*) The paths of man are directed by the Lord: for he loueth his way.
24 Though hee (*q*) fall, he shall not be cast off: for the Lord putteth vnder his hand.
25 I haue been yong and now am olde: yet I saw neuer the righteous forsaken, nor his seed (*r*) begging bread.
26 *But* he is euer mercifull and lendeth, and his seede enioyeth the blessing.
27 Flee from euill and doe good, and dwell for euer.
28 For the Lord loueth iudgement, and forsaketh not his Saints: they shall be preserued for euermore: but the seede of the wicked shall be cut off.
29 The righteous men shal inherite the land, and dwell therein (*s*) for euer.
30 The (*t*) mouth of the righteous will speake of wisedome, and his tongue will take of iudgement.
31 For the law of his God *is* in his heart, *and* his steps shall not slide.
32 The wicked watcheth the righteous, and seeketh to slay him.
33 *But* the Lord wil not leaue him in his hand, nor condemne him when he is (*u*) iudged.
34 Wait thou on the Lord, and keepe his way and hee shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.
35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.
36 Yet hee (*x*) passed away, and loe, hee was gone, and I sought him, but he could not be found.

*t These three points are required of the faithfull, that their talke be godly, that Gods law be in their heart, and that their life be vpright.*
*u For though it bee sometimes expedient both for Gods glory and their saluation, yet hee will approue their cause, and reuenge their wrong.*
*x So that the prosperitie of the wicked is but a cloude, which vanisheth away in a moment.*

37 (*y*) Marke

37 (y) Marke the vpright man and beholde the iust: for the end of *that* man is peace.

38 But the transgressors shall bee destroyed together, and the end of the wicked shall be cut off.

39 But the (z) saluation of the righteous men *shalbe* of the Lord: hee *shall* bee their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they truste in him.

*y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements*

*z He sheweth that the patient hope of the godly neuer in vaine, but in the ende hath good successe, though for a time God proueth them by sundry tentations.*

## PSAL. XXXVIII. Morning.

*1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 Hee vttereth the greatnesse of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the ende with firme confidence hee commendeth his cause to God, and hopeth for speedy helpe at his hand.*

¶ A Psalme of Dauid for (a) remembrance.

O Lord, rebuke me not in thine (b) anger, neither chastice me in thy wrath.

2 For thine (c) arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There *is* nothing sound in my flesh, because of thine anger: neither *is* there rest in my bones because of my (d) sinne.

4 For (e) mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.

5 My woundes are putrified, and corrupt because of (f) my foolishnesse

6 I am bowed, and crooked very sore: I goe ‖ mourning all the day.

*a To put himselfe and others in minde of Gods chastisement for sinne.*

*b He desireth not to be extempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.*

*c The sicknesse wherewith thou hast visited me.*

*d Dauid acknowledgeth God to bee iust in his punishments, because his sinnes had deserued much more.*

*e Hee confesseth his sinnes, Gods iustice, and maketh prayer his refuge.*

*f That rather giue place to mine owne lustes then to the will of God.*

‖ Or, blacke, as one that is disfigured and consumed with sicknesse.

7 For my reines are full of burning, and there is no-thing sound in my flesh.

8 I am weakened and sore broken: I (g) roare for the very griefe of mine heart.

9 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart † panteth: my strength faileth mee, and the light of mine eyes, euen (h) they are not mine owne.

11 My louers & my friends stand aside from my plague, and mine (i) kinsmen stand afarre off.

12 They also that seeke after my life, lay snares, and they that goe about to doe mee euill, talke wicked things, and imagine deceit continually.

13 But I as (l) a deafe man heard not, and am as a dum man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, doe I wait: thou wilt heare me, my Lord, my God.

16 For I sayd, Heare me, least they reioyce ouer me: for (l) when my foote slippeth they extoll themselues against me.

17 Surely, I am ready to (m) halt, and my sorrowe is euer before me

18 When I declare my paine, and am sory for my sinne,

19 Then mine (n) enemies are aliue and are mightie, and they that hate me wrongfully are many.

20 They also that reward euill for good, are mine aduersaries, because I follow (o) goodnesse.

21 Forsake mee not, O Lord: bee not thou farre from me, my God.

22 Haste thee to helpe mee, O my Lord, my (p) saluation.

g *This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance.*

† Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe and counsell.

h *My sight faileth me for very sorowe.*

i *Partly for feare, and partly for pride they denied all duetie and friendship.*

k *For I can haue no audience before men, and therefore patiently waite for the helpe of God.*

l *That is, if they see that thou succour mee not in time, they will mocke and triumphe, as though thou hadst forsaken me.*

m *I am without hope to recouer my strength*

n *In my greatest miserie they most reioyce.*

o *Hee had rather haue the hatred of all the world, then to faile in any part of his dutie to Godward.*

p *Which are the authour of my saluation: and this declareth that hee prayed with sure hope of deliuerance.*

PSAL

1 *Dauid vttereth with what great griefe and bitternesse of minde hee was driuen to these outragious complaints of his infirmities.* 2 *For hee confesseth that when hee had determined silence, that hee brast forth yet into words that hee would not, through the greatnesse of his griefe.* 4 *Then hee rehearseth certaine requests wherin taste of the infirmitie of man.* 8 *And mixeth with them many prayers: but all doe shewe a minde wonderfully troubled, that it may plainely appeare how hee did striue mightily against death and desperation.*

¶ To the excellent *musician* (*a*) Ieduthun.

A Psalme of Dauid.

I Thought, (*b*) I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumbe and spake nothing: I kept silence *euen* from good, (*c*) and my sorrow was more stirred.

3 Mine heart was hote within mee, *and* while I was musing, the fire kindled, *and* (*d*) I spake with my tongue, *saying*,

4 Lord, let mee knowe mine end, and the measure of my dayes, what it is: let mee knowe how long I haue to liue.

5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man *in his best* state is altogether (*e*) vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: hee heapeth vp *riches*, and cannot tell who shall gather them.

7 And now Lord, what waite I for? mine hope is euen in thee.

8 Deliuer mee from all my transgressions, and make mee not a rebuke vnto the (*f*) foolish.

9 I should haue bene dumbe, and haue not opened my mouth, because (*g*) thou didst it.

10 Take thy plague away from mee: for I am consu-

*a This was one of the chiefe singers, 1. Chro. 16. 41.*

*b Albeit he had appointed with himselfe patiently to haue tarried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.*

*c Though when the wicked ruled, hee thought to haue kept silence, yet his zeale caused him to change his minde.*

*d He confesseth that hee grudged against God, considering the greatnesse of his sorrowes, and the shortnesse of his*

*life. e Yet Dauid offended in that that he reasoned with God, as though that hee were so seuere toward his weake creature. f Make mee not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame. g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.*

med

med by the ſtroke of thine hand.

11 When thou with rebukes doeſt chaſtiſe man for iniquitie, thou as a moth (h) makeſt his (i) beautie to conſume: ſurely every man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my crie: keepe not ſilence at my teares, for I am a ſtranger with thee, and a ſoiourner as all my fathers.

13 Stay *thine anger* from mee, that I may recouer my ſtrength (k) before I goe hence and be not.

*h Though thine open plagues light not euermore vpon them, yet thy ſecret cuſe continually ſmiteth them.*

*i The word ſignifieth all that hee deſireth, as health, force, ſtrength, beautie, and in whatſoeuer hee hath delight, ſo that the rod of God taketh away all that is deſired in this world. k For his ſorrow cauſed him to thinke that God would deſtroy him vtterly whereby wee ſee how hard it is for the very ſaints to keepe a meaſure in their words, when death and deſpaire aſſaile them.*

## PSAL. XL.

*1 Dauid deliuered from great danger, doeth magnifie and praiſe the grace of God for his deliuerance, and commendeth his prouidence towards all mankind. 5 Then doth hee promiſe to giue himſelfe wholly to Gods ſeruice, and ſo declareth how God is truely worſhipped. 15 Afterward he giueth thankes and praiſeth God, and hauing complained of his enemies, with good courage hee calleth for aide and ſuccour.*

¶ To him that excelleth A Pſalme of Dauid.

I Waited (a) patiently for the Lord, and he enclined vnto me, and heard my crie.

2 Hee brought mee alſo out of the (b) horrible pit, out of the myrie clay, and ſet my feete vpon the rocke, and ordered my goings.

3 And hee hath put in my mouth (c) a newe ſong of praiſe vnto our God: many ſhall ſee it, and feare, and ſhall truſt in the Lord.

4 Bleſſed *is* the man that maketh the Lord his truſt, and regardeth (d) not the proud, nor ſuch as turne aſide to lies.

5 (e) O Lord my God, thou haſt made thy wonderfull

*a Though God deferred his helpe, yet he patiently abode, til he was heard.*

*b He hath deliuered me from moſt great dangers.*

*c That is, a ſpeciall occaſion to praiſe him: for Gods benefites are ſo many occaſions for vs to praiſe his Name.*

*d To follow their example, which he muſt needes doe that truſteth not onely in the Lord.*

*e Dauid goeth from one kinde of Gods fauor, to the contemplation of his prouidence ouer all, and confeſſeth that his counſels towards vs are farre aboue our capacities: we cannot ſo much as tell them in order.*

workes *so* many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake *of them*, *but* they are moe, then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: (*for* (*f*) mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 (*g*) Then said I, Loe, I come: *for* in the roll of the booke it *is* written of mee,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared *thy* righteousnesse in the (*h*) great Congregation: loe, I will not refraine my lips: O Lord, thou knowest.

10 I haue not hid thy righteousnes within mine heart, *but* I haue declared thy (*i*) trueth and thy saluation: I haue not concealed thy mercy and thy trueth from the great Congregation.

11 Withdraw not thou thy tender mercy from mee, O Lord: let thy mercie and trueth alway preserue mee.

12 For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon mee, that I am not able to looke vp: *yea*, they are moe in number then the haires of mine head: therefore mine heart hath (*k*) failed mee.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe mee.

14 Let them be (*l*) confounded and put to shame together, that seeke my soule to destroy it: let them bee driuen backeward, and put to rebuke, that desire mine hurt.

15 Let them bee (*m*) destroyed for a reward of their shame, which say, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in

*f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.*

*g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.*

*h In the Church assembled in the Sanctuarie.*

*i Dauid here numbreth three degrees of our saluation: Gods mercie, whereby bee pitieth vs: his righteousnesse, which signifieth his continuall protection, and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation. k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to prayer. l He desireth that Gods mercy may contend for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon mee.*

med by the ſtroke of thine hand.

11 When thou with rebukes doeſt chaſtiſe man for iniquitie, thou as a moth (*h*) makeſt his (*i*) beautie to conſume: ſurely every man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my crie: keepe not ſilence at my teares, for I am a ſtranger with thee, and a ſoiourner as all my fathers.

13 Stay *thine anger* from mee, that I may recouer my ſtrength (*k*) before I goe hence and be not.

*h Though thine open plagues light not euermore vpon them, yet thy ſecret cauſe continually preſſeth them.*

*i The word ſignifieth all that hee deſireth, as health, force, ſtrength, beautie, and in whatſoeuer hee hath delight, ſo that the rod of God taketh away all that is deſired in this world.* *k For his ſorrow cauſed him to thinke that God would deſtroy him vtterly wherby wee ſee how hard it is for the very ſaints to keepe a meaſure in their words, when death and deſpaire aſſaile them.*

## PSAL. XL.

*1 Dauid deliuered from great danger doeth magnifie and praiſe the grace of God for his deliuerance, and commendeth his prouidence towards all mankind. 5 Then doth hee promiſe to giue himſelfe wholly to Gods ſeruice, and ſo declareth how God is truely worſhipped. 15 Afterward he giueth thankes and praiſeth God, and hauing complained of his enemies, with good courage hee calleth for aide and ſuccour.*

¶ To him that excelleth A Pſalme of Dauid.

I Waited (*a*) patiently for the Lord, and he enclined vnto me, and heard my crie.

2 Hee brought mee alſo out of the (*b*) horrible pit, out of the myrie clay, and ſet my feete vpon the rocke, and ordered my goings.

3 And hee hath put in my mouth (*c*) a newe ſong of praiſe vnto our God: many ſhall ſee it, and feare, and ſhall truſt in the Lord.

4 Bleſſed *is* the man that maketh the Lord his truſt, and regardeth (*d*) not the proud, nor ſuch as turne aſide to lies.

5 (*e*) O Lord my God, thou haſt made thy wonderfull

*a Though God deferred his helpe, yet he patiently abode, til he was heard.*
*b He hath deliuered me from moſt great dangers.*
*c That is, a ſpeciall occaſion to praiſe him: for Gods benefites are ſo many occaſions for vs to praiſe his Name.* *d To follow their example, which he muſt needes doe that truſteth not onely in the Lord.* *e Dauid goeth from one kinde of Gods fauour, to the contemplation of his prouidence ouer all, and confeſſeth that his counſels towards vs are farre aboue our capacities: we cannot ſo much as tell them in order.*

workes *so* many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake *of them*, *but* they are moe, then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: (*for* (*f*) mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 (*g*) Then said I, Loe, I come: *for* in the roll of the booke it *is* written of mee,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared *thy* righteousnesse in the (*h*) great Congregation: loe, I will not refraine my lips: O Lord, thou knowest.

10 I haue not hid thy righteousnes within mine heart, *but* I haue declared thy (*i*) trueth and thy saluation: I haue not concealed thy mercy and thy trueth from the great Congregation.

11 Withdraw not thou thy tender mercy from mee, O Lord: let thy mercie and trueth alway preserue mee.

12 For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon mee, that I am not able to looke vp: *yea*, they are moe in number then the haires of mine head: therefore mine heart hath (*k*) failed mee.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe mee.

14 Let them be (*l*) confounded and put to shame together, that seeke my soule to destroy it: let them bee driuen backeward, and put to rebuke, that desire mine hurt.

15 Let them bee (*m*) destroyed for a reward of their shame, which say, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in

*f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.*

*g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.*

*h In the Church assembled in the Sanctuarie.*

*i Dauid here numbreth three degrees of our saluation: Gods mercie, whereby hee pitieth vs: his righteousnesse, which signifieth his continuall protection, and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation. k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to prayer. l He desireth that Gods mercy may contend for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon mee.*

thee: and let them that loue thy saluation, say alway, (n) The Lord be praised.

17 Though I bee poore and needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

n *As the faithfull alwayes praise God for his benefits: so the wicked mocke Gods children in their afflictions.*

## PSAL. XLI. Euening.

1 *Dauid beeing grieuously afflicted, blesseth them that pitie his case,* 9 *And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Iohn* 13. 28 *After, he feeling the great mercies of God ioyfully chastising him, and not suffering his enemies to triumph against him,* 13 *Giueth most heartie thankes vnto God.*

¶ To him that excelleth. A Psalme of Dauid.

BLessed *is* hee that (a) iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him alive: he shall bee blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the (b) bed of sorrow: thou hast turned all his (c) bedde in his sickenesse.

4 *Therefore* I said, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies (d) speake euill of me, *saying*, When shall he die, and his name perish?

6 And if he come to see mee, hee speaketh (e) lies, *but* his heart heapeth iniquitie within him, *and when* he commeth forth, he telleth it.

7 All they that hate me, whisper together against me: *euen* against me doe they imagine mine hurt.

8 (f) A mischiefe is light vpon him, and he that lieth, shall no more rise.

a *Not condemning him as accursed, whom God doeth visite, knowing that there are diuerse causes, why God layeth his hand vpon vs: yea, and afterward he restoreth vs.*

b *When for sorrow and griefe of minde, he casteth himselfe vpon his bed.*

c *Thou hast restored him in his sicke bed, and sent him comfort.*

d *That is, curse mee, and cannot haue their cruell hate quenched, but with my shamefull death.*

e *For pretending to comfort mee, hee comforteth my death in his heart, and braggeth thereof.*

f *The enemies thought by his sharpe punishments, that God was become his mortall enemie.*

9 Yea,

9 Yea, my † familiar friend, whom I trusted, which did eat of my bread, (g) hath lifted vp the heele against mee.
10 Therefore, O Lord, haue mercy vpon mee, and raise me vp: so shall I reward them.
11 By this I know that thou fauourest mee, because mine enemie doeth not triumph against mee.
12 And as for mee, thou vpholdest mee (h) in mine integritie, and doest set mee before thy (i) face for euer.
13 Blessed *bee* the Lord God of Israel world without end. (k) So be it, euen so be it.

† Ebr. The man of my peace.

*g As Dauid felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13.18. so shall his members continually prooue the same.*

*h Meaning either in prosperitie of life, or in the true feare of God against all tentations. i Shewing me euident signes of thy fatherly prouidence. k By this repetition he stirreth vp the faithfull to prayse God.*

## PSAL. XLII.

*1 The Prophet grieuously complaineth, that being letted by his persecuters, he could not bee present in the Congregation of Gods people, protesting that although hee was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all hee sheweth, that hee was not so farre ouercome with these sorrowes and thoughts, 8 But that hee continually put his confidence in the Lord.*

¶ To him that excelleth. *A Psalme* to giue instruction, (a) *committed* to the sonnes of Korah.

AS the hart brayeth for the riuers of water, so (b) panteth my soule after thee, O God.
2 My soule thirsteth for God, *euen* for the liuing God: when shall I come & appeare *before* the presence of God?
3 (c) My teares haue beene my meat day and night, while they daily say vnto mee, Where is thy God?
4 When I remembred (d) these things, I powred out my very heart, because I had gone with the multitude, *and* led them into the house of God with the voice of singing, *and* praise, *as* a multitude that keepeth a feast.
5 Why art thou so cast downe my soule, and vnquiet within mee? (e) waite on God, for I will yet giue him

*a As a treasure to bee kept of them which were of the number of the Leuites.*

*b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.*

*c As others take pleasure in eating and drinking, so hee was altogether giuen to weeping. d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorrow. e Though hee sustained grieuous assaults of the flesh, to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victory.*

thankes

thankes for the helpe of his presence.

6 My God, my soule is cast downe within mee, (f) because I remember thee, from the land of Iordan, and Hermonim, *and* from the mount Mizar.

7 *One* (g) deepe calleth *another* deepe by the noyse of thy water spoutes: all thy waues and thy floods are gone ouer mee.

8 The Lord (h) will grant his louing kindnesse in the day, and in the night shall I sing of him, *euen* a prayer vnto the God of my life.

9 I will sing vnto God, *which is* my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemie oppresseth *mee*?

10 My (i) bones are cut asunder, while mine enemies reproch mee, saying dayly vnto me, Where is thy God?

11 (k) Why art thou cast downe, my soule? and why art thou disquieted within mee? wait on God: for I will yet giue him thanks: *he is* my present helpe, and my God.

*f That is, when I remember thee in this land of my banishment among the mountaines.*

*g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and send remedie.*

*h Hee assureth himselfe of Gods helpe in time to come.* *i That is, I am most grieuously tormented.* *k This repetition doeth declare that Dauid did not ouercome at once: to teach vs to be constant, forasmuch as God will certainely deliuer his.*

## PSAL. XLIII.

1 *He prayeth to bee deliuered from them which conspire against him, that hee might ioyfully prayse God in his holy Congregation.*

IVdge (a) mee, O God, and defend my cause against the vnmercifull (b) people: deliuer mee from the deceitful and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemie oppresseth *mee*?

3 Send thy (c) light and thy trueth: let them leade mee: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

4 Then (d) will I goe vnto the Altar of God, *euen* vnto the God of my ioy *and* gladnesse: and vpon the harpe will I giue thankes vnto thee, O God my God.

*a Hee desireth God to vndertake his cause against the enemies, but chiefly that hee would restore him to the tabernacle.*

*b That is, the cruell company of mine enemies.*

*c To wit, thy fauour, which appeareth by the performance of thy promises.* *d Hee promiseth to offer a sole aue sacrifice of thanksgiuing in token of his great deliuerance.*

5 Why

5 Why art thou cast downe, my soule? and why art thou disquiered within mee? (e) waite on God: for I wil yet giue him thaukes, *hee is* my present helpe, and my God.

*e Whereby hee admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles bee long and great.*

## PSAL. XLIIII. Morning.

*1 The faithfull remember the great mercie of God toward his people. 9 After, they complaine, because they feele it no more. 17 And also they alleadge the Couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.*

¶ To him that excelleth. *A Psalme* to giue instruction, *committed* to the sonnes of Korah.

WEe haue heard with our (a) eares, O God: our fathers haue told vs the workes, *that* thou hast done in their dayes, In the old time.

2 *How* thou hast driuen out the (b) heathen with thine hand, and planted (c) them: *how* thou hast destroyed the (d) people, and caused (e) them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme and the light of thy countenance, because thou diddest (f) fauour them.

4 Thou art my King, O God: send helpe vnto (g) Iaakob.

5 (h) Through thee haue wee thrust backe our aduersaries: by thy Name haue wee troden downe them that rose vp against vs.

6 For I doe not trust in my bowe, neither can my sword saue mee.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 *Therefore* will wee praise God continually, and will

*a This Psalme seemeth to haue bin made by some excellent Prophet for the vse of the people when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.*

*b That is, the Canaanites.*

*c To wit, our fathers.*

*d Of Canaan.*

*e That is, our fathers.*

*f Gods free mercy and loue is the onely fountaine and beginning of the Church, Deut. 4. 37. g Because thou art our King, therefore deliuer thy people from their miserie. h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.*

confesse thy Name for euer. Selah.

9 But now thou art farre off, and puttest vs to (i) confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoile ‖ for themselues.

11 *Thou giuest vs (k) as sheepe to bee eaten, and doest scatter vs among the nations.

12 Thou sellest thy people (l) without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My (m) confusion is dayly before me, and the shame of my face hath couered me,

16 For the voyce of the slanderer and rebuker, for the enemie and auenger.

17 All this is come vpon vs, yet doe we not (n) forget thee, neither deale wee falsely concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy pathes,

19 Albeit thou hast smitten vs downe into the place of ‖ dragons, and couered vs with the shadow of death.

20 If wee haue forgotten the Name of our God, and holden vp our hands to a (p) strange god,

21 Shall not God (q) search this out? for hee knoweth the secrets of the heart.

22 Surely for thy sake (r) are wee slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest

*3 As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.*

‖ Or, at their pleasure.

*Rom. 8 36.*

*k Knowing God to be author of this calamitie, they murmure not, but seeke remedy at his hander, who wounded them.*

*l As slaues, which are sold for a low price, neither looketh thou for him that offereth most, but takest the first chapman.*

*m I dare not lift vp mine head for shame.*

*n Meaning, the proud and cruell tyrant.* *o They boast not of their vertues, but declare that they rest vpon God in the midst of their afflictions, who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.* ‖ Or, whales: meaning the bottomlesse seas of tentations. Here we see the power of faith, which can be ouercome by no perils. *p They shew that they honoured God aright, because they trusted in him alone.* *q They take God to witnesse that they were vpright to him-ward.* *r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matth. 5. 10. 1. Pet. 3. 14.*

our miserie and our affliction?

25 For our soule is (*f*) beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy (*t*) mercies sake.

*f There is no hope of recouery, except thou put to thine hand and raise vs vp.*

*t Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauerie and miserie.*

## PSAL. XLV.

*1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praysed, and also his marriage with the Egyptian being an heathen woman is blessed, 10 If that shee can renounce her people and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ and his Church his spouse now taken of the Gentiles is described.*

¶ To him that excelleth on (*a*) Shoshannim a song of (*b*) loue to giue instruction, *committed* to the sonnes of Korah.

Mine heart will vtter foorth a good matter: I will intreate *in* my workes of the King: my tongue *is as* the penne of a swift writer.

2 Thou art (*c*) fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

3 Girde thy sword vpon *thy* thigh, O most mightie, *to wit*, thy worship and thy glory.

4 And prosper with thy glory: (*d*) ride vpon the word of trueth and of meekenesse *and* of righteousnesse: so thy right hand shall teach thee terrible things.

4 Thine arrowes *are* sharpe to *pearce* the heart of the Kings enemies: *therefore* the people shall fall vnder thee.

6 Thy (*e*) throne, O God, *is* for euer and euer: the scepter of thy kingdome *is* a scepter of righteousnesse.

7 Thou louest righteousnesse, and hatest wickednesse,

*a This was a certaine tune or an instrument*

*b Of that perfite loue that ought to be betweene the husband and the wife.*

*c Salomons beautie and eloquence to winne fauour with his people and his power to ouercome his enemies, is here described.*

*d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdome standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.*

*e Vnder this figure of this kingdome of iustice is set foorth the euerlasting kingdome of Christ.*

because God, euen thy God hath (f) anointed thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments *smell* of myrrhe and aloes, and casia, *when thou commest* out of the yuorie places, (g) where they haue made thee glad.

9 Kings daughters *were* among thine honourable *wiues*: vpon thy right hand did stand the (h) Queene in a veiture of gold of Ophir.

10 (i) Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the (k) daughters of ‖ Tyrus *with* the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious (l) within: her clothing is of broydred golde.

14 Shee shall be brought vnto the King in raiment of needle worke: the virgins *that follow* after her, and her companions shall be brought vnto thee.

15 With ioy and gladnesse shall they bee brought, and shall enter into the Kings palace.

16 In stead of thy fathers shall thy (m) children bee: thou shalt make them princes (n) through all the earth.

17 I will make thy (o) Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without ende.

*f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.*

*g In the which palace the people made thee to fall to see them giue thankes and reioyce for thee.*

*h Though bee had many kings daughters among his wiues, yet he loued Pharaohs daughter best.*

*i Vnder the figure of Pharaohs daughter hee sheweth that the Church must cast off all carnall affections to obey Christ onely.*

*k Hee signifieth that diuers of them that bee rich, shall bee benefactours to the Church, albeit they giue not perfite obedience to the Gospell.* ‖ Or, Zor. *l There is nothing famed, nor hypocritical, but shee is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to bee imputed onely to their owne ingratitude.* m *They shall haue greater graces then their fathers.* n *Hee signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members.* o *This must onely bee referred to Christ and not to Salomon.*

## PSAL. XLVI.

1 *A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mightie hand of God.* 8 *Whereby the Prophet commending this great benefit, doeth exhort the faithfull*

*faithfull to giue themselues wholly into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of their enemies, because this is his delight to assuage the rage of the wicked, when they are most busie against the iust.*

¶ To him that excelleth vpon (a) Alamoth a song committed to the sonnes of Korah.

GOd is our ‖ hope and strength, *and* helpe in (b) troubles, ready to be found.

2 Therefore will not wee (c) feare, though the earth be mooued, and though the mountaines fall into the middes of the sea.

3 *Though* the waters thereof (d) rage *and* bee troubled, *and* the mountaines shake at the surges of the same. Selah.

4 *Yet there is* a (e) Riuer, whose streames shall make glad the citie of God: *euen* the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: *therefore* shall it not bee mooued: God shall helpe it (f) very earely.

6 *When* the nations raged, *and* the kingdomes were mooued: *God* † thundered, *and* the earth melted.

7 The Lord of hostes is (g) with vs: the God of Iaakob is our refuge. Selah.

8 Come, *and* behold the workes of the Lord, (h) what desolations he hath made in the earth.

9 Hee maketh warres to cease vnto the endes of the world: he breaketh the bowe and cutteth the speare, *and* burneth the chariots with fire.

10 Bee (i) still and know that I am God: I will bee exalted among the Heathen, *and* I will bee exalted in the earth.

11 The Lord of hostes is with vs: the God of Iaakob is our refuge Selah.

*a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.*

‖ Or, protection.

*b In all maner of troubles God sheweth his speedie mercie and power in defending his.*

*c That is, wee will not be ouercome with feare.*

*d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.*

*e The riuers of Siloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.*

*f Alwayes when neede requireth.*

† Ebr. gane his voice.

*g They are assured that God can and will defend his Church from all dangers and enemies.*

*h To wit, how oft hee hath destroyed his enemies and deliuered his people.*

*i Hee warneth them that persecute the Church, to cease their crueltie: for else they shall feele that God is too strong for them against whom they fight.*

Euening. PSAL. XLVII.

1 *The Prophet exhorteth all people to the worshippe of the true and euerliuing God, commending the mercie of God toward the posteritie of Iaakob:* 9 *And after prophecieth of the kingdome of Christ in the time of the Gospel.*

¶ To him that excelleth. A Psalme *committed* to the sonnes of Korah.

ALl people (*a*) clappe your hands: sing loud vnto God with a ioyfull voice.

2 For the Lord *is* high, *and* terrible: a great King ouer all the earth.

3 He hath (*b*) subdued the people vnder vs, and the nations vnder our feete.

4 Hee hath chosen our (*c*) inheritance for vs: *euen* the glorie of Iaakob whom he loued. Selah.

5 God is gone vp with triumph, *euen* the Lord, with the (*d*) sound of the trumpet.

6 Sing prayses to God, sing prayses: sing prayses vnto our King, sing prayses.

7 For God *is* the King of all the earth: sing prayses *euerie one* that hath (*e*) vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The ptinces of the people are gathered vnto the people of the God of Abraham: for the shieldes of the world *belong* to God: he (*f*) is greatly to be exalted.

*a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.*

*b He hath made the Iewes, who were the keepers of the Law and Prophets, schoolemasters to the Gentiles, that they should with gladnesse obey them.*

*c God hath chosen vs aboue all other nations to enioy a most glorious inheritance* *d Hee doth allude vnto the trumpets, that were blowen at solemne feasts: but he doth further signifie the triumph of Christ, and his glorious ascension into the heauens.* *e Hee requireth that vnderstanding be ioyned with singing, least the Name of God bee profaned with vaine crying.* *f He prayseth Gods highnesse, for that he ioyneth the great princes of the world (whom he calleth shieldes) to the fellowship of his Church.*

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the bands of many kings is mentioned, for the which thankes are giuen to God, and the state of that citie is prayſed, that hath God so presently at all times ready to defend them. The Psalme seemeth to bee made in the time of Ahaz, Ioshaphat, Asa or Ezechiah: for in their times chiefie was the citie by forreine princes assaulted.*

¶ (*a*) A

¶ (a) A ſong or Pſalme committed to the ſonnes of Korah.

GReat is the Lord, and greatly to bee prayſed, in the (b) Citie of our God, even vpon his holy Mountaine.

2 Mount Zion, lying Northward, is faire in ſituation: is the (c) ioy of the whole earth, and the Citie of the great King.

3 In the palaces thereof God is knowen for a (d) refuge.

4 For loe, the Kings were (e) gathered, and went together.

5 When they ſaw (f) it, they marueiled: they were aſtoniſhed, and ſuddenly driuen backe.

6 Feare came there vpon them, and ſorrow, as vpon a woman in trauaile.

7 As with an Eaſt winde thou breakeſt the ſhips (g) of Tarſhiſh, ſo were they deſtroyed.

8 As we haue (h) heard, ſo haue we ſeene in the Citie of the Lord of hoſtes, in the Citie of our God: God will eſtabliſh it for euer. Selah.

9 Wee waite for thy louing kindneſſe, O God, in the middes of thy Temple.

10 O God, according vnto thy Name, ſo is thy prayſe vnto the (i) worldes end: thy right hand is full of righteouſneſſe.

11 Let (k) mount Zion reioyce, and the daughters of Iudah be glad, becauſe of thy iudgements.

12 (l) Compaſſe about Zion, and goe round about it, and tell the towres thereof.

13 Marke well the wall thereof: behold her towers, that you may tell your poſteritie.

a Some put this difference betweene a ſong and Pſalme, ſaying, that it is called a ſong, when there is no inſtrument, but the voice: and the Pſalme, the contrary. The ſong of the Pſalme is when the inſtruments begin, and the voice followeth. The Pſalme of the ſong, the contrary.

b Albeit God ſhew his wonders through all the world, yet he will bee cheiſtie praiſed in his Church.

c Becauſe the word of ſaluation came thence to all them that ſhould beleeue.

d Except God were the defence thereof, neither ſituation nor munition could preuaile.

e They conſpired and went againſt Gods people.

f The enemies were afraid of the ſights of the Citie.

g That is, of Cilicia, or of the ſea called Mediterraneum.

h To wit, of our fathers, ſo haue we prooued: or, God hath performed his promiſe.

i In all places where thy Name ſhall bee heard of, men ſhall praiſe thee when they heare of thy marueilous workes.

k Let Ieruſalem and the cities of Iuda reioyce for thy iuſt iudgements againſt thine enemies.

l For in this outward defence and ſtrength Gods bleſſing did alſo appeare: but the chiefeſt to bee referred to Gods ſecret and ſecres defence, who neuer leaueth his.

14 For this God is our God for euer and euer: he shall be our guide vnto the death.

## PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life.* 7 *Shewing them not to be most blessed, that are most wealthy, and therefore not to be feared: but contrariwise he listeth vp our minds to consider how all things are ruled by Gods prouidence:* 14 *Who as he iudgeth these worldly misers to euerlasting torments:* 15 *So doth he preserue his, and will reward them in the day of the resurrection.* 2. *Thess.* 1. 6.

¶ To him that excelleth. A Psalme *committed* to the sonnes of Korah.

*a He will interest how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgment of the flesh.*

HEare (*a*) this, all yee people: giue eare, all yee that dwell in the world,

2 As well low as hie, both rich, and poore.

3 My mouth shall speake of wisedome, and the meditation of mine heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

*b Though wicked ones reigne and enemies rage, seeing God will execute his iudgements against the wicked in time conuenient?*

5 Wherefore should I (*b*) feare in the euill dayes when iniquitie shall compasse me about, as at mine heeles?

6 They trust in their (*c*) goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no meanes redeeme *his* brother: he can not giue his ransome to God,

8 (So (*d*) precious is the redemption of their soules, (*e*) and the continuance for euer)

9 That he may liue still for euer, *and* not see the graue.

*c To trust in riches is meere madnesse, seeing they can neither restore life nor prolong it.*

10 For hee seeth that wise men (*f*) die, *and* also that the ignorant and foolish perish, and leaue their riches for (*g*) others.

11 *Yet* they thinke, their houses, *and* their habitations *shall continue* for euer, *euen* from generation to generation, and call *their* lands by their names.

*d That is, scarce, or not to be found, as prophesie was precious in the dayes of Eli.* 1 *Sam.* 3. 1. *e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands.* *f In that that death maketh no difference betweene the persons.* *g That is, not to their children, but to strangers. Yet the wicked profite not by these examples, but still dreame an immortalitie in earth.* ¶ Or, labour that their name may bee famous in earth.

11 But man shall not continue in honour: hee is like

the

the (h) beastes *that* die.

13 This their way *vttereth* their foolishnesse: yet their posteritie (i) delight in their talke. Selah.

14 (k) Like sheepe they lie in graue: (l) death deuoureth them: and the righteous shall haue dominion ouer them in the (m) morning: for their beautie shall consume, *when they shall goe* from their house to graue.

15 But God shal deliuer my soule from the power of the graue: ‖ for he will receiue me. Selah.

16 Be not thou afraid when one is made rich, *and* when the glory of his house is increased.

17 * For he shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while hee liued, † hee reioyced himselfe: and (n) men will praise thee, when thou makest much of thy selfe.

19 ‖ (o) Hee shall enter into the generation of his fathers, (p) *and* they shall not liue for euer.

20 Man *is* in honour, and (q) vnderstandeth not he is like to beasts *that* perish.

*h As touching the death of the body.*

*i They speake & do the same thing that their fathers did.*

*k As sheepe are gathered into the fold, so shall they bee brought to the graue.*

*l Because they haue no part of life euerlasting.*

*m Christs coming is at the morning, when the elect shall reigne with Christ their head ouer the wicked.* ‖ Or, because hee hath receiued me. Iob 27. 19. Psal. 6 7. † He blessed his soule. *n The flatterers praise them that liue in delights and pleasures.* ‖ Or, his soule. *o And not passe the terme appointed for life. p Both they and their fathers shall liue here but a while, and at length die for euer. q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.*

## PSAL. L. Morning.

*1 Because the Church is alway full of hypocrites. 8 Which do imagine that God will be worshipped with outward ceremonies only, without the heart: and especially the Iewes were of his opinion, because of their figures and ceremonies of the lawe, thinking that their sacrifices were sufficient. 21 Therefore the Prophet doth reproue this grosse errour, and pronounceth the Name of God to bee blasphemed, where holinesse is set in ceremonies. 23 For he declareth the worship of God to bee spirituall, whereof are two principall parts, inuocation, and thankesgiuing.*

¶ A Psalme of (a) Asaph.

*a Who was either the author or a chiefe singer, to whom it was committed.*

THe God of gods, *euen* the Lord hath spoken and called (b) earth from the rising vp of the sunne

*b To please against his assembling people before heauen and earth.*

vnto

vnto the going downe thereof.

2 Out of Zion, *which is* the (*e*) perfection of beauty, hath God shined.

3 Our God shall come and shall not keepe silence: (*d*) a fire shall deuoure before him, and a mightie tempest shall be moued round about him.

4 He shall call the heauen aboue, and (*e*) the earth to iudge his people.

5 Gather my (*f*) Saints together vnto mee, those that make a couenant with me with (*g*) sacrifice.

6 And the heauens shall declare his righteousnes: for God is iudge himselfe. Selah.

7 Heare, O my people, and I will speake: *heare*, O Israel, and I will testifie vnto thee: *for* I am God, *even* thy God.

8 I will not (*h*) reproue thee for thy sacrifices, or thy burnt offerings, *that haue not been* continually before mee.

9 I will take no bullocke out of thine house, *nor* goates out of thy foldes.

10 (*i*) For all the beastes of the forrest are mine, *and* the beastes on a thousand mountaines.

11 I knowe all the foules on the mountaines: and the wilde beastes of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 (*k*) Will I eate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God praise, and (*l*) pay thy vowes vnto the most High,

15 And call vpon me in the day of trouble: *so* will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked said God, (*m*) What hast thou to doe to declare mine ordinances, that thou shouldest

*c Because God had chosen it to haue his Name there called vpon, and also his image shined therein the doctrine of the Lawe.*

*d As when God gaue his Lawe in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof.*

*e As witnesses against the hypocrites.*

*f God in respect of his elect, calleth the whole body holy, Saints and his people.*

*g Which should know that sacrifices are seales of the couenant betweene God and his people, and not set religion therein.*

*h For I passe not for sacrifices, except the true we bee there, which is to confirme your faith in my promises.*

*i Though hee did delight in sacrifice, yet hee had no neede of mans helpe thereunto.*

*k Though mans life for the infirmitie thereof hath neede of foode, yet God, whose life quickeneth all the world, hath no neede of such meanes.*

*l Shewe thy selfe mindefull of Gods benefites by thanksgiuing.*

*m Why doest thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite.*

take

take my couenant in thy mouth,

17 Seeing thou hatest (*n*) to bee reformed, and hast cast my words behind thee?

18 For when thou seest a thiefe, (*o*) thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, and with thy tongue thou forgest deceite.

20 Thou (*p*) sittest, *and* speakest against thy brother, *and* slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue, therefore thou thoughtest that I was like thee: *but* I will reproue thee, and (*q*) set *them* in order before thee.

22 Oh consider this, yethat forget God, lest I teare you in pieces, and there be none that can deliuer *you*.

23 Hee that offereth (*r*) praise, shall glorifie me: and to him, that (*s*) disposeth his way *aright*, will I (*t*) shewe the saluation of God.

*n And to liue according to my word*

*o He sheweth what are the fruites of them that contemne Gods word.*

*p He noteth the crueltie of hypocrites which spare not in their talke or iudgement their owne mothers sonne.*

*q I will write all thy wicked deedes in a rolle, and make thee to reade and acknowledge them whether thou wilt or no.* *r Vnder the which is contained faith and inuocation.* *s As God hath appointed,* *t That is, declare my selfe to be his Sauiour.*

## PSAL LI.

*1 When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first he desireth God to forgiue his sinnes, 10 And to renue in him his holy spirit, 13 With promise that he will not be vnmindefull of those great graces. 18 Finally fearing least God would punish the whole Church for his faults, he requireth it at he would rather increase his graces towards the same.*

¶ To him that excelleth. A Psalme of Dauid, when the Prophet Nathan (*a*) came vnto him, after hee had gone in to Bath sheba.

*a To reproue him because he had committed so horrible sinnes, and lyen in the same without repentance more then a whole yeere.*

HAue mercie vpon mee, O God, (*b*) according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.

*b As his sinnes were manifolde and great, so he requireth that God would giue him the feeling of his exceeding and abundant mercies.*

2 Wash me (c) throughly from mine iniquitie, and
clense from my sinne.
3 For I (d) know mine iniquities, and my sinne is euer
before me.
4 Against thee, against thee onely haue I sinned, and
done euill in thy sight, that thou mayest be iust when thou
(e) speakest, *and* pure when thou iudgest.
5 Behold, I was borne in iniquitie, and in sinne hath
my mother conceiued me.
6 Behold, thou (f) louest trueth in the inward affe-
ctions: therefore hast thou taught mee wisedome in the
secret *of mine heart.*
7 Purge me with * hyssope, and I shall be cleane: wash
me, and I shall be whiter then snowe.
8 Make mee to heare (g) ioy and gladnesse, *that* the
(h) bones which thou hast broken, may reioyce.
9 Hide thy face away from my sinnes, and put away all
mine iniquities.
10 (i) Create in me a cleane heart, O God, and renue a
right spirit within me.
11 Cast mee not away from thy presence, and take not
thy holy Spirit from me.
12 Restore to mee the ioy of thy saluation, and stablish
me with *thy* (k) free Spirit.
13 *Then* shal I teach thy (l) wayes vnto the wicked, and
sinners shall be conuerted vnto thee.
14 Deliuer me from (m) blood, O God, *which art* the
God of my saluation, *and* my tongue shall sing ioyfully of
thy righteousnesse.
15 (n) Open thou my lips, O Lord, and my mouth shall
shew foorth thy praise.
16 For thou desirest no sacrifice, though I would giue
it: thou delitest not in burnt offering.

*c My sinnes sticke so fast in me, that I haue neede of some singular kind of washing.*
*d My conscience accuseth me, so that I can haue no rest, till I be reconciled.*
*e When thou giuest sentence against sinners, they must needs confesse thee to be iust, and themselues sinners.*
*f He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom hee had instructed in his heauenly wisedome.*
Leuit. 14.6.
*g Hee meaneth Gods comfortable mercies toward repentant sinners. h By the bones hee vnderstandeth all strength of soule and body, which by cares and mourning are consumed. i Hee confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued is a newe creation. k Which may assure mee that I am drawen out of the slauerie of sinne. l Hee promiseth to endeuour that others by his example may turne to God. m From the murther of Vriah, and the others that were slaine with him. 2. Samuel 11. 17. n By giuing mee occasion to prayse thee, when thou shalt forgiue my sinnes.*

17 The

17 The sacrifices of God *are* a (o) contrite spirit: a contrite and a broken heart, O God, thou wilt not despise. —
18 Bee fauourable vnto (p) Zion for thy good pleasure: build the walles of Ierusalem.
19 Then shalt thou accept the sacrifices of (q) righteousnesse, *euen* the burnt offering and oblation: then shall they offer calues vpon thine altar.

*o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie.*
*p Hee prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.* *q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.*

## PSAL. LII.

*1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priests to be slaine, 5 Dauid prophecieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is liuely set foorth the kingdome of Antichrist.*

¶ To him that excelleth. *A Psalme* of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and saide to him, Dauid *is* come to the house of Ahimelech.

WHy boastest thou thy self in *thy* wickednes, O (a) man of power? the louing kindnes of God *endureth* daily.
2 Thy tongue imagineth (b) mischiefe, *and is* like a sharpe rasor, that cutteth deceitfully.
3 Thou doest loue euill more then good, *and* lies, more then to speake the † truth. Selah.
4 Thou louest all words that may destroy, O deceitfull tongue!
5 So shall God (c) destroy thee for euer: hee shall take thee and plucke thee out of *thy* tabernacle, and (d) root thee out of the land of the liuing. Selah.
6 The (e) righteous also shall see it, (f) and feare, and shall langh at him *saying*,
7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, *and* put his strength in his malice.

*a O Doeg, which hast credite with the tyrant Saul, and hast power to murther the Saints of God.*
*b Thy malice moueth thee by craftie flatteries and lies to accuse and destroy the innocents.*
† Ebr. righteousnes
*c Though God forbeare for a time, yet at length he will recompense thy falshood.* *d Albeit thou seeme to be neuer so sure seiled.* *e For the eyes of the reprobate are shut vp at Gods iudgements.* *f With ioyfull reuerence, seeing that he taketh their part against the wicked.* ‖ Or, in his substance.

8 But

8 But I shall be like a (c) greene olive tree in the house of God: for I trusted in the mercy of God for euer and euer.

*3 He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlinesse.*

9 I will alway praise thee, for that thou hast done (h) this, and I will ‖ hope in thy Name, because it is good before thy Saints.

*h Executed thy vengeance.* ‖ Or, waite vpon thy grace and promise.

## PSAL. LIII. Euening.

*1 He describeth the crooked nature, 4 The cruelnie, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioice together.*

¶ To him that excelleth on (a) Mahalath. *A Psalme* of Dauid to giue instruction.

*a Which was an instrument or kinde of note.*

THE foole hath saide in his heart, *There is* (b) no God. They haue corrupted and done abominable wickednesse: *there* is none that doth good.

*b Where as no regard is had of honestie or dishonestie, of vertue or of vice. There the Prophet pronounceth that the people haue no God.*

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and (c) seeke God.

*c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God.*

3 * Euery one is gone backe: they are altogether corrupt: there is none that doth good, no not one.

Rom. 3. 10.

4 Doe not the (d) workers of iniquitie know that they eate vp my people as they eate bread? they call not vpon God.

*d Dauid pronounceth Gods vengeance against cruell gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.*

5 There they were afraid for feare, *where no* (e) feare was: for God hath scattered the (f) bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

*e When they thought there was most occasion to feare, the sudden vengeance of God lighted vpon him.*

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shall be glad.

## PSAL. LIIII.

*1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliuerance.*

¶ To

To him that excelleth on Neginoth. *A Psalme* of Dauid to giue instruction. When the Ziphims came and saide vnto Saul, * Is not Dauid hid among vs?

SAue mee, O God, (*a*) by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For (*b*) strangers are risen vp against mee, and (*c*) tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with (*d*) them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy (*e*) trueth.

6 *Then* I will sacrifice (*f*) freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, and mine eye hath (*g*) seene *my desire* vpon mine enemies.

1. Sam. 23. 19.

*a He declareth that when all meanes doe faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.*

*b To wit, the*

*c Saul and his armie, which were like cruell beasts, and could*

*vs be satisfied but by his death. d Be they neuer so few, as he was with Ionathan. e According to thy faithfull promise for my defence. f For hypocrites serue God for feare, or vpon condition. g Wee may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.*

## PSAL. LV.

*1 Dauid being in great heauines and distresse, complaineth of the cruelnesse of Saul, 13 And of the falshood of his familiar acquaintance, 17 Vttering most ardent affections vnto the Lord to pitie him. 22 After beeing assured of deliuerance, hee setteth foorth the grace of God as though he had already obteined his request.*

¶ To him that excelleth on Neginoth. *A Psalme* of Dauid to giue instruction.

HEare (*a*) my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me and answere mee: I mourne in my prayer, and make a noise,

3 For the (*b*) voice of the enemie, *and* for the vexation of the wicked, because (*c*) they haue brought iniquitie vpon me, and furiously hate me.

*a The earnestnes of his prayer declareth the vehemencie of his griefe, in so much as he is compelled to burst out into cries.*

*b For the threatnings of Saul, and his adherents. c They haue defamed him as a wicked person: or, they haue imagined my destruction.*

4 Mine

4 Mine heart trembleth within mee, and the terrours of death are fallen vpon mee.

5 Feare and trembling are come vpon mee, and an horrible feare hath (d) couered me.

6 And I saide, Oh that I had wings like a doue: then would I (e) flie away and rest.

7 Behold, I would take my flight farre off, and lodge in the wildernesse Selah.

8 He would make haste for my deliuerance (f) from the stormie winde and tempest.

9 Destroy, O Lord, and (g) diuide their tongues: for I haue seene cruelties and strife in the citie.

10 Day and night they goe about it vpon the walles therof: both (h) iniquitie and mischiefe are in the midst of it.

11 Wickednesse is in the midst thereof: deceit and guile depart not from her streets.

12 Surely mine (i) enemies did not defame mee: for I could haue borne it: neither did mine aduersary exalt himselfe against me: for I would haue hid me from him.

13 But it was thou, O man, euen my (k) companion, my guide and my familiar:

14 Which delighted in consulting together, and went into the House of God as companions.

15 Let death seaze vpon them: let them (l) goe downe quicke into the graue: for wickednesse is in their dwellings, and euen in the midst of them.

16 But I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, (m) and make a noyse: and he will heare my voyce.

18 He hath deliuered my soule in peace from the battell, that was against me: for (n) many were with me.

19 God shall heare and afflict them, euen hee that raigneth of old. Selah. Because they (o) haue no changes, therefore they feare not God.

20 He (p) laide his hand vpon such, as bee at peace with him, and he brake his couenant.

a *There was no part of him that was not astonied with extreme feare*

b *Feare had driuen him to so great distresse, that he wished to be hid in some wildernes, and to be banished from that kingdome, which God had promised that he should enioy.*

c *From the cruel rage and tyrannie of Saul.*

d *As in the confusion of Babylon, when the wicked conspired against God.*

e *All lawes and good orders are broken, and onely vice and dissolution raigneth vnder Saul.*

f *If mine open enemy had sought mine hurt, I could the better haue auoyded him.*

g *Which was not onely ioyned to me in friendship and counsell in worldy matters, but also in religion.*

h *As Korah, Dathan, and Abiram.*

i *Which signifieth a feruent mind and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.*

k *Euen the Angels of God fought on my side against mine enemies, 2. King. 6. 16.*

l *But their prosperous estate still continueth.*

m *I did not prouke him, but was at peace with him, yet he made warre against me.*

21 *The words* of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burde vpon the Lord, and he shal nourish thee: he will not suffer the righteous to fall for (q) euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloudie, and deceitfull man shall not liue (r) halfe their dayes: but I will trust in thee.

‖ Or, gift: to wit, which thou wouldest that God should giue thee.

*q Though for their bettering and triall he suffer them to stippe for a time. r Though they sometime liue longer, yet their life is cursed of God, vnquiet and worse then any death.*

## PSAL. LVI. Morning.

*1 Dauid being brought to Achish the king of Gath, 1. Samuel 21. 12. complaineth of his enemies, demaundeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect, to praise God in his Church.*

¶ To him that excelleth *A Psalme* of Dauid on Michtam, concerning the (a) dum doue in a farre countrey, when the Philistims tooke him in Gath.

BE merciful vnto me, O God, for (b) man would swallow me vp: he fighteth continually *and* vexeth me.

2 Mine enemies would daily swallow me vp: for many fight against me, O thou most High.

3 When I was afraide, I trusted in thee.

4 I will reioyce in God, *because* of his (c) word, I trust in God, *and* will not feare what flesh can doe vnto me:

5 Mine owne (d) wordes grieue *mee* dayly: all their thoughts *are* against me to doe me hurt.

6 (e) They gather together, and keepe themselues close: they marke my steps, because they waite for my soule.

7 (f) They *thinke* they shall escape by iniquitie: O God, cast *these* people downe in *thine* anger.

8 Thou hast counted my wandrings: put my (g) teares into thy bottel: are they not in thy register?

*a Being chased by the fury of his enemies into a strange countrey, he was as a dum doue, not seeking reuengeance.*

*b Hee sheweth that it is either now time, or neuer that God helpe him: for all the world is against him, and ready to deuoure him.*

*c He stayeth his conscience vpon Gods promise, though hee see not present helpe. d All my counsels haue euill successe, and turne to mine owne sorrowe. e As all the world against one man, and cannot be satiate, except they haue my life. f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saints in store, much more will hee remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.*

9 When

9 When I cry, then mine enemies shall turne backe: this I know, for God is with me.

10 I will reioyce in God because of his word: in the Lord will I reioyce because of his word.

11 In God doe I trust: I will not bee afraide what man can doe vnto me.

12 (b) Thy vowes are vpon me, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may (i) walke before God in the (k) light of the liuing.

b *Hauing receiued that which I required, I am bound to pay my vowes of thanksgiuing, as I promised.*

i *As mindefull of his great mercies, and giuing him thankes for the same.*

k *That is, in the life and light of the same.*

## PSAL. LVII.

*1 David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same cane with Saul, 2 Calleth most earnestly vnto God with full confidence that hee will performe his promises and take his cause in hand: 5 Also that hee will shewe his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth determine to laude and praise.*

a *This was either the beginning of a certaine song or the words which Dauid vttered when hee fained his affection.* 1. Sam. 24. 4.

¶ To him that excelleth. (a) Destroy not. *A Psalme of Dauid on Michtam.* * When he fledde from Saul in the cane.

HAue mercy vpon me, O God, haue mercy vpon me: for my soule trusteth in thee, and in the shadowe of thy wings will I ‖ trust, till *these* (b) afflictions ouerpasse.

‖ Or, dwell most safely.

b *He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth.*

2 I will call vnto the most high God, *even* to the God, that (c) performeth *his promises* toward me.

c *Who leaueth not his workes begun vnperfit.*

3 Hee will send from (d) heauen and saue mee from the reproofe of him that would swallow mee. Selah. God will send his mercie, and his trueth.

4 My soule *is* among lions: I lie *among* the children of men, that are set on fire: whose teeth *are* (e) speares and arrowes, and their tongue a sharpe sword.

d *Hee would rather deliuer mee by a miracle, then that I should be ouercome.*

e *He meaneth their calumnies & false reports.*

5 (f) Exalt thy selfe, O God, aboue the heauen, and let thy glory *be* vpon all the earth,

f *Suffer me not to be destroyed in the contempt of thy Name.*

6 They haue laid a net for my steppes: (g) my soule is pressed downe: they haue digged a pit before mee, and

g *For very feare, seeing the great dangers on all sides.*

Are

are fallen in the mids of it Selah.

7 Mine heart is (h) prepared. O God, mine heart is prepared: I will sing and giue praise.

8 Awake my (i) tongue, awake viole and harpe: I will awake earely.

9 I will praise thee, O Lord, among the people, *and* I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, *and* thy trueth vnto the (k) clouds.

11 Exalt thy selfe, O God, aboue the heauens, *and* let thy glory *be* vpon all the earth.

*h That is, wholly bent to giue thee praise for my deliuerance.*

*i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same, doe not onely appertaine to the Iewes, but also to the Gentiles.*

*k Thy mercies*

## PSAL. LVIII.

*1 Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whome he appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked.*

¶ To him that excelleth. Destroy not. *A Psalme* of Dauid on Michtam.

IS it true? O (a) Congregation, speake yee iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischiefe *in your* heart: (b) your hands execute crueltie vpon the earth.

3 The wicked (c) are strangers from the wombe: *men* from the belly haue they erred and speake lyes.

4 Their poyson is euen like the poyson of a serpent: like the deafe (d) adder *that* stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Breake their (e) teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.

7 Let them (f) melt like the waters, let them passe away: when hee shooteth his arrowes *let them be* as broken.

*a Ye counsellers of Saul who vnder pretence of consulting for the common wealth, conspire my death being an innocent.*

*b Ye are not ashamed to execute that crueltie publikely which ye haue imagined in your hearts.*

*c That is, enemies to the people of God, euen from their birth. d They passe in malice and subtiltie, the craftie serpent, which could preserue himselfe by stopping his eare from the inchanter. e Take away all occasions and meanes, whereby they hurt. f Considering Gods diuine power, hee sheweth that God in a moment can destroy their force, whereof they bragge.*

8 Let him consume like a snayle that melteth, & like the vntimely fruit of a woman, that hath not seene the sunne.

9 (g) As rawe flesh before your pots feele the fire of thornes: so let them cary him away as with a whirlewinde in his wrath.

10 The righteous shall (h) reioyce when hee seeth the vengeance: he shall wash his feet in the (i) blood of the wicked.

11 And men shall say, (k) Verely there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

g As flesh is taken raw out of the pot before the water seethe: so he desireth God to destroy their enterpises before they bring them to passe.
h With a pure affection.
i Their punishment and slaughter shall be so great.
k Seeing God gouerneth all by his prouidence, he must needs put difference betweene the godly and the wicked.

PSAL. LIX. Euening.

1 *Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God:* 3 *Declareth his innocency, and their furie,* 5 *Desiring God to destroy all those that sinne of malicious wickednesse* 11 *Whom though he keepe aliue for a time to exercise his people, yet in the ende will consume them in his wrath,* 13 *That hee may be knowen to be the God of Iacob to the ende of the worlde.* 16 *For this he singeth praises to God assured of his mercies.*

¶ To him that excelleth. Destroy not. *A Psalme of Dauid on (a) Michtam.* * When Saul sent and they did watch the house to kill him.

a Reade Psal. 16 1.Sam.19.11.

O My God (b) deliuer me from mine enemies: defend me from them that rise vp against me.

b Though his enemies were euen at hand to destroy him, yet he assured himself that God had wayes ynow in his hand to deliuer him.

2 Deliuer mee from the wicked doers, and saue mee from the bloody men.

3 For loe, they haue layde waite for my soule: the mightie men are gathered against me, not for mine (c) offence, nor for my sinne, O Lord.

c For I am innocent to them ward and haue not offended thē.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, and be not (d) merciful vnto all that transgresse maliciously. Selah.

d Setteth apertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

6 They

6 They goe to and fro in the euening: they barke like (e) dogs, and goe about the citie.

7 Beholde, they (f) brag in their talke, *and* swords *are* in their lippes: for who *say they*, doeth heare.

8 But thou, O Lord, shalt haue them in derision, *and* thou shalt laugh at all the heathen.

9 (g) He is strong: *but* I wil wait vpon thee: for God is my defence.

10 My mercifull God will (h) preuent me: God will let me see *my desire* vpon mine enemies.

11 Slay them (i) not, least my people forget it: *but* scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, *and* the wordes of their lips: and let them bee (k) taken in their pride, euen for their periurie and lies, *that* they speake.

13 (l) Consume *them* in *thy* wrath: consume *them* that they be no more: and let them know that God ruleth in Iaakob, *euen* vnto the ends of the world. Selah.

14 And in the euening they (m) shall goe to and fro, and barke like dogs, and goe about the citie.

15 They shall runne here and there for meate: *and* surely they shall not bee satisfied, though they tary all night.

16 But I will sing of thy (n) power, and will prayse thy mercie in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee, O my (o) Strength, will I sing: for God is my defence, *and* my mercifull God.

*e He compareth their crueltie to hungry dogs, shewing that they are neuer weary in doing euill.*

*f They boast openly of their wicked deuices, and euery word is as a sword: for they neither feare God nor are ashamed of men.*

*g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.*

*h He will not faile to succour me, when need requireth.*

*i Altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be mindfull of thee.*

*k That in the 7 miserie and shame they may be as glasses and examples of God vengeance. l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which diddest vse the pollicie of a weake woman to confound the enemies strength, as 1. Sam. 19. 12. o Confessing himselfe to be voyd of all vertue and strength, he attributeth the whole to God.*

## PSAL. LX.

*1 Dauid being now King ouer Iudah, and hauing had many victories, sheweth by euident signes that God elected him King, assuring the people that God will*

*prosper them, if they approue the same.* 11 *After her prayeth vnto God to finish that that he hath begun.*

*a These were certaine songs after the note whereof this Psalme was sung.* 2.Sam.8.13 and 10.1.chro.18.3.

¶ To him that excelleth vpon (*a*) Shushan Eduth. or Michtam. *A Psalme* of Dauid to teach. * When hee fought against Aram Naharaim, and against ‖ Aram (*b*) Zobah, when Ioab returned and slew twelue thousand Edomites in the salt valley.

‖ Or, Syria, called Mesopotamia.

O God thou hast cast vs out, thou hast (*c*) scattered vs, thou hast beene angry, turne againe vnto vs.

*b Called also Sophene which standeth by Euphrates*

2 Thou hast made the land to tremble, and hast made it to (*d*) gape: heale the breaches thereof, for it is shaken.

*c For when Saul was not able to resist the enemie, the people fledde hither & thither*

3 Thou hast (*e*) shewed thy people heauie things: thou hast made vs to drinke the wine of giddinesse.

4 *But nowe* thou hast giuen (*f*) a banner to them that feare thee, that it may bee displayed because of *thy* trueth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

*d As cleft with an earthquake.*

*for they could not be safe in their owne houses.*

6 God hath spoken in his (*g*) holinesse: *therefore* I will reioyce: I shall deuide Shechem, and measure the valley of Succoth.

*e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they aided Saul the wicked*

7 Gilead *shall be* mine, and Manasseh *shall be* mine: Ephraim also *shall be* the (*h*) strength of mine head: (*i*) Iudah *is* my lawgiuer.

8 Moab *shall be* my (*k*) wash pot: ouer Edom will I cast out my shoe: (*l*) Palestina shew thy selfe ioyfull for mee.

9 Who will lead mee into the (*m*) stronge citie? who will bring me vnto Edom?

10 Wilt not thou, O God, *which* hadst cast vs off, and Kinz, *and pursued* diddest not goe forth, O God with our armies?

*him to whom God had giuen the iust title of the realme.*

*f In making me king thou hast performed thy promise, which seemed to haue lost the force.* *g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children.* *h For it was strong and well peopled.* *i Dauid meaneth, that in this tribe his kingdome shall bee stablished, Genesis 49.10.* *k In most vile subiection.* *l For thou wilt dissemble, and faine as though thou were reioyced.* *m Hee was assured that God would giue him the strong cities of his enemies, when they thought themselues sure.*

11 Giue

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for hee shall tread downe our enemies.

## PSAL. LXI.

*1 Whether that hee were in danger of the Ammonites, or being pursued of Absalom, hee heeareth to be heard and deliuered, 7 And confirmed in his kingdome. 8 Hee promiseth perpetuall praises.*

¶ To him that excelleth on Neginoth. *A Psalme* of Dauid.

HEare my cry, O God: giue eare vnto my prayer.

2 From (*a*) the ends of the earth will I crie vnto thee: when mine heart is oppreſt, bring me vpon the rock that is (*b*) higher then I. ——

3 For thou hast beene mine hope, *and* a ſtrong towre againſt the enemie.

4 I will dwell in thy Tabernacle for euer, *and* my truſt ſhall be vnder the couering of thy wings. Selah.

5 For thou, O God, (*c*) haſt heard my deſires: thou haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt giue the King a (*d*) long life: his yeeres ſhall be as many ages.

7 Hee ſhall dwell before God for euer: prepare (*e*) mercie and faithfulneſſe *that* they may preſerue him.

8 So will I alway ſing praiſe vnto thy name in performing daily my vowes.

*a From the place where I was baniſhed, being driuen out of the citie and Temple by my ſonne Abſolom.*

*b Vnto the which without thy helpe I cannot attaine.*

*c There nothing that doth more ſtrengthen our faith, then the remembrance of Gods ſuccour in times paſt.*

*d This chiefly referred to Chriſt, who liueth eternally not only in himſelfe, but alſo in his members.*

*e For the ſtabilitie of my Kingdome ſtandeth in thy mercie and truth.*

## PSAL. LXII. Morning.

*This Pſalme partly conteyneth meditations, whereby Dauid encourageth himſelfe to truſt in God againſt the aſſaults of tentations. And becauſe our mindes are eaſily drawen from God by the allurements of the world, hee ſharpely reproueth this vanitie, to the intent hee might cleaue faſt to the Lord.*

¶ To the excellent muſitian * Iedithun. 1. Chron. 16. 41.
A Pſalme of Dauid.

*a Though Satan tempted him to murmure against God, yet he kindleth his affections and resting upon Gods promise, beareth his crosse patiently*

YEt (*a*) my soule keepeth silence vnto God: of him commeth my saluation.

2 (*b*) Yet hee is my strength and my saluation, and my defence: *therefore* I shall not much be moued.

3 Howe long will yee imagine mischiefe against a (*c*) man? yee shall bee all slaine: *yea shall bee* as a bowed wall, or as a (*d*) wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delite is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

*b It appeareth by the oft repetition of this word, that the Prophet abode manifolde temptations, but by resistance of God, and by patience he ouercame them all.*

5 (*e*) Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength and my saluation, *and* my defence: *therefore* I shall not bee moued.

7 In God is my saluation and my (*f*) glory, the rocke of my strength: in God is my trust.

*c He meaneth himself, being the man whom God had appointed to the kingdome.*

8 Trust in him alway, yee people: (*g*) powre out your hearts before him, *for* God is our hope. Selah.

9 Yet the children of men *are* vanitie, the chiefemen *are* lies: to lay them vpon a balance, they are altogether lighter then vanitie.

*d Though ye seeme to be in honour, yet God will suddenly destroy you.*

10 Trust not in oppression nor in robberie: (*h*) be not vaine: if riches increase, set not your heart thereon.

11 God spake (*i*) once or twise, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou (*k*) rewardest euery one according to his worke.

*e Dauid was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God. f These vehements and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorow and bite on the bridle, then vtter our griefes to God to obtaine remedie. h Giue your selues wholly to God, putting away all things that are contrary to his Law. i He hath plainely borne witnesse of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.*

## PSAL. LXIII.

*1 Dauid after hee had leene in great danger by Saul in the desert of Ziph, made this Psalme: 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies hee trusted, euen in the middes of his*

*his miseries. 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.*

¶ A Psalme of Dauid. When he was in the (*a*) wildernesse of Iudah.

O God, thou art my God, earely will I seeke thee: my soule (*b*) thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

3 Thus (*c*) I beholde thee *as* in the Sanctuary, when I behold thy power and thy glory.

4 For thy louing kindnesse *is* better then life: *therefore* my lippes shall praise thee.

5 Thus will I magnifie thee *all* my life, *and* lift vp mine handes in thy Name.

6 My soule shall bee satisfied, as with (*d*) marow and fatnesse, and my mouth shall praise *thee* with ioyfull lippes,

7 When I remember thee on my bedde, *and when* I thinke vpon thee in the nights watches.

8 Because thou hast been mine helper, therefore vnder the shadow of thy wings will I reioyce.

9 My soule (*e*) cleaueth vnto thee: *for* thy right hand vpholdeth me.

10 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

11 (*f*) They shall cast him downe with the edge of the sword, *and* they shall be a portion for foxes,

12 But the King shall reioyce in God, *and* all that (*g*) sweare by him shall reioyce *in him*: for the mouth of them that speake lies shall be stopped.

*a To wit, of Ziph. 1. Sam. 23. 14.*

*b Though he was both hungry and in great distresse, yet he made God his sufficiencie and aboue all meate and drinke.*

*c In this misery I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuarie.*

*d The remembrance of thy fauour is more swee: vnto me then all the pleasures and delights of the world.*

*e He assureth himselfe by the Spirit of God to haue the gift of constancie.*

*f He propheciethe of the destruction of Saul, and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beasts.*

*g All that sweare by God aright, or professe him, shall reioyce in this worthy King.*

## PSAL. LXIIII.

*1 Dauid praieth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction: 10 To the comfort of the iust and the glorie of God.*

¶ To him that excelleth. A Psalme of Dauid.

HEare my (a) voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the (b) conspiracie of the wicked, and from the (c) rage of the workers of iniquitie.

3 Which haue whette their tongue like a sword, and shot for their arrowes (d) bitter words:

4 To shoote at the vpright in secret: they shoote at him suddenly, and (e) feare not.

5 They (f) encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one (g) his secret thoughts, and the depth of his heart.

7 But God will shoote an arrowe at them suddenly: their strookes shall be at once.

7 They shall cause their owne tongue to fall vpon them: and whosoeuer shall see them shall (h) flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand what he hath wrought.

10 But the righteous (i) shall be glad in the Lord, and trust in him, and all that are vpright of heart shall reioyce.

a In that hee calleth to God with his voice, it is a signe that his prayer was vehement and that his life was in danger.
b That is, from their secret malice.
c To wit, their outward violence.
d False reports and slanders
e To be without feare of God and reuerence of man, is a signe of reprobation.
f Then see that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them. g There is no way so secret and subtill to doe hurt, which they inuented not for his destruction. h To see Gods heauie iudgements against them. and how he hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

## PSAL. LXV. Euening.

1 *A praise and thanke giuing vnto God by the faithfull, who are figured by Zion,* 4 *For the chusing, preseruation and gouernance of them,* 9 *And for the plentifull blessings powred foorth vpon all the earth, but specially toward his Church.*

¶ To him that excelleth. A Psalme or song of Dauid.

O God, (a) praise waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 *Because thou* hearest the prayer, vnto thee shall all (b) flesh come.

a That giuest daily new occasion to thy Church to praise thee.
b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

3 Wicked

3 Wicked deedes (c) haue preuailed against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed *a he whom* thou chusest and causest to come *to thee*: hee shall dwell in thy courts, *and* wee shall be satisfied with the pleasures of thine House, *euen* of thine holy Temple.

5 O God of our saluation, thou wilt (d) answere vs with fearefull *signes* in *thy* righteousnesse, O *thou* the hope of all the ends of the earth, and of them that are farre off in the (e) sea.

6 Hee stablisheth the mountaines by his power: *and* is girded about with strength.

7 Hee appeaseth the (f) noise of the seas *and* the noise of the waues thereof, and the tumults of the people.

8 They also that dwell in the vttermost parts *of the earth*, shall bee afraid of thy signes: thou shalt make † the East and the West to reioyce.

9 Thou (g) visitest the earth, and waterest it: thou makest it very rich: the (h) riuer of God is full of water: thou preparest them corne: for so thou appoyntest (i) it.

10 Thou (k) waterest abundantly the furrowes thereof: thou causest *the raine* to descend into the valleyes thereof: thou makest it soft with showres, *and* blessest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They drop *vpon* the pastures of the wildernesse: and the hils shalbe compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shall bee couered with corne: *therefore* they shoute for ioy, (l) and sing.

*c He imputeth it to his sinnes and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.*

*d Thou wilt declare thy selfe to bee the preseruer of thy Church in destroying thine enemies, as thou diddest in the red sea.*

*e As of all barbarous nations and farre off.*

*f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.*

† Ebr. The going forth of the morning and of the euening. *g To wit, with raine. h That is, Shiloah, or, the raine. i Thou hast appointed the earth to bring foorth food to mans vse. k By this description hee sheweth that all the order of nature is a testimonie of Gods loue towards vs, who causeth all creatures to serue our necessitie. l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefites, but shall continually sing.*

## PSAL. XLVI.

*1 Hee prouoketh all men to prayse the Lord, and to consider his workes. 6 Hee setteth foorth the power of God, to affray the rebels, 10 And sheweth how God hath deliuered*

*uered Israel from great bondage and afflictions. 13 Hee promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him, and to praise his Name.*

¶ To him that excelleth. A song, *or* Psalme.

REioyce in God, (*a*) all ye *inhabitants* of the earth.
2 Sing foorth the glory of his Name: make his praise glorious.
3 Say vnto God, How terrible art thou *in* thy workes! through the greatnesse of thy power shall thine enemies be (*b*) in subiection vnto thee.
4 All the world shall worship thee, and sing vnto thee, *euen* sing of thy Name. Selah.
5 (*c*) Come and behold the workes of God: hee is terrible in *his* doing toward (*d*) the sonnes of men.
6 Hee hath turned the Sea into drie land: they passed through the riuer on foote: there did wee reioyce in him.
7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious shall not (*e*) exalt themselues. Selah.
8 Praise our God, yee people, and make the voyce of his praise to be heard.
9 Which (*f*) holdeth our soules in life, and suffereth not our feet to slip.
10 For thou, O God, hast prooued vs, thou hast tried vs as siluer is tried.
11 Thou hast brought vs into the (*g*) snare, *and* layd a strait *chaine* vpon our loynes.
12 Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthie *place*.
13 I will goe into thine (*h*) House with burnt offerings, *and* will pay thee my vowes.

*a Hee prophesieth that all nations shall come to the knowledge of God, who then was onely knowen in Iudea.*
*b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble themselues to bee subiect.*
*c He toucheth the slouthfull dulnesse of man: who is told in the consideration of Gods workes.*
*d His prouidence is wonderful in maintaining their estate.*
*e He prooueth that God will extend his grace also to the Gentiles, because hee punisheth among them such as will not obey his calling.*
*f Hee signifieth some special benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof, or of the like hee promiseth that the Gentiles shalbe partakers.*
*g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to bee subiect vnder tyrants, and to enter into manifold dangers.*
*h The duetie of the faithfull is here described, which are neuer vnmindful to render God praise for his benefits.*

14 Which my lips haue promiſed, and my mouth hath ſpoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incenſe: I will prepare bullocks and goats. Selah.

16 (*i*) Come, *and* hearken all yee that feare God, and I will tell you what he hath done to my ſoule.

17 I called vnto him with my mouth, and hee was exalted with my tongue.

18 (*k*) If I regard wickedneſſe in mine heart, the Lord will not heare mee.

19 But God hath heard *mee*, *and* conſidered the voyce of my prayer.

20 Praiſed *be* God, which hath not put backe my prayer, nor his mercy from mee.

*i It is not enough to haue receiued Gods benefits, and to bee mindefull thereof but alſo we are bound to make others to profit thereby, and praiſe God.*

*k If I delight in wickednesse, God will not heare mee: but if I confeſſe it, he will receiue mee.*

## CHAP. LXVII.

*1 A prayer of the Church to obtaine the fauour of God, and to bee lightened with his countenance, 2 To the end that his way and iudgements may bee knowen throughout the earth. 7 And finally is declared the kingdome of God, which ſhould bee vniuerſally eſtabliſhed at the comming of Chriſt.*

¶ To him that excelleth on Neginoth.

A Pſalme *or* ſong.

GOd be mercifull vnto vs, and bleſſe vs, *and* (*a*) cauſe his face to ſhine among vs, Selah.

2 That (*b*) they may knowe thy way vpon earth, thy ſauing health among all nations.

3 Let the people praiſe thee, O God, let all the people praiſe thee.

4 (*c*) Let the people bee glad and reioyce for thou ſhalt iudge the people righteouſly, and gouerne the nations vpon the earth. Selah.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 *Then* ſhall (*d*) the earth bring forth her increaſe, *and* *a That is, moone our hearts with his holy Spirit, that wee may feele his fauour towardes vs.*

*b That both Iewes and Gentiles may know Gods couenant made with them.*

*c By theſe oft repetitions hee ſheweth, that the people can neuer reioyce ſufficiently, and giue thankes for the great benefites that they ſhall receiue vnder the kingdome of Chriſt.*

*d Hee ſheweth that where God fauoureth, there ſhall bee abundance of all other things.*

God

God, *euen* our God shall blesse vs.

7 God shall blesse vs, and all the ends of the earth (*e*) shall feare him.

*e When they feele his great benefites both spirituall and corporall towards them.*

PSAL. LXVIII. Morning.

1 *In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sorts declared himselfe to them, 15 And therefore Gods Church by reason of his promises, graces and [illegible], doeth [illegible] without comparison all worldly things. 34 Hee exhorteth therefore all men to praise God for euer.*

¶ To him that excelleth. A Psalme or Song of Dauid.

GOd (*a*) will arise, *and* his enemies shall be scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, *so* shalt thou driue *them* away: *and* as waxe melteth before the fire, *so* shall the wicked perish at the presence of God.

3 (*b*) But the righteous shall bee glad, *and* reioyce before God: yea they shall leape for ioy.

4 Sing vnto God, *and* sing praises vnto his Name: exalt him that rideth vpon the heauens, in his Name (*c*) Iah, and reioyce before him

5 *Hee is* a Father of the fatherlesse, and a Iudge of the widowes, *euen* God in his holy habitation.

6 God (*d*) maketh the solitarie to dwell in families, *and* deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a (*e*) dry land.

7 (*f*) O God, when thou wentest foorth before thy people: when thou wentest thorow the wildernes, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: *euen* Sinai *was mooued* at the presence of God, *euen* the God of Israel.

*a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.*

*b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church which praise him therefore.*

*c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idoles are but vanitie, and that the God of Israel is the onely true God. e Hee giueth children to them that bee childlesse, and increaseth their families. e Which is barren of Gods blessings, which before they had abused f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.*

9 Thou

9 Thou, O God, sentest a gracious raine *vpon* thine inheritance, and thou diddest refresh it when it was wearie.

10 Thy Congregation dwelled therein: *for* thou O God, hast of thy (*g*) goodnesse prepared it for the poore.

11 The Lord gaue matter to the (*h*) women to tell of the great armie.

12 Kings of the armies did flee: they did flee and (*i*) she that remained in the house, diuided the spoile.

13 Though yee haue lien among (*k*) pots, *yet shall yee bee as* the wings of a doue that is couered with siluer, and whose feathers *are like* yellow gold.

14 When the Almightie scattered Kings (*l*) in it, it was white as the snow in Zalmon.

15 (*m*) The Mountaine of God *is like* the mountaine of Bashan: *it is* an high Mountaine, *as* mount Bashan.

16 (*n*) Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charets of God *are* twentie thousand thousand Angels, *and* the Lord is among them *as* in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast (*o*) led captiuitie captiue, *and* receiued giftes for men: yea, euen the rebellious *hast thou led*, that the Lord God might dwell *there*.

19 Praised *be* the Lord, *euen* the God of our saluation, *which* ladeth vs daily *with benefits*. Selah.

20 This *is* our God, *euen* the God that saueth *vs*: and to the Lord God *belong* the (*p*) issues of death.

21 Surely God will wound the head of his enemies, *and* the hairie pate of him that walketh in his sinnes.

22 The Lord hath sayd, I will bring *my people* againe

*g God blesse l the land of Canaan because he had chosen that place for his Church.*

*h The fashion then was, that women sang songs after the victory, as Miriam, Deborah, Iudith, and others.*

*i The pray was so great, that not onely the souldiers, but women also had part thereof.*

*k Though God suffer his Church for a time to lie in blacke darkenesse, yet he will restore it, and make it most shining and white.*

*l In the land of Canaan, where his Church was.*

*m Zion the Church of God doeth excell all wordly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth because of his dwelling there. n Why boast yee of your strength and beautie against this Mountaine of God? o As God ouercame the enemies of his Church, tooke them prisoners and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephes. 4. 8. p In most extreme dangers God hath infinite wayes to deliuer his.*

from

*q As he deliuered his Church once from Og of Bashan, and other tyrants, and from the dangers of the red sea, so will he stil doe as oft as necessitie requireth.*

from (*q*) Bashan: I will bring them againe from the
depths of the Sea:
23 That thy foote may bee dipped in blood, *and* the
tongue of thy dogs *in the blood* of the enemies, *euen in* (*r*) it.
24 They haue seene, O God, thy (*s*) goings, the go-
ings of my God, *and* my King, *which art* in the Sanctuarie.
25 The (*t*) singers went before, the players of instru-
ments after: in the middes *were* the mayds playing with
timbrels.
26 Praise yee God in the assemblies, *and* the Lord, *in*
*that are* of the fountaine (*u*) of Israel.
27 There *was* (*x*) little Beniamin *with* their (*y*) ruler,
*and* the princes of Iudah *with* their assemblie, the princes
of Zebulun, *and* the princes of Naphtali.
28 Thy God hath appointed thy strength, stablish, O
God, that *which* thou hast wrought in vs,
29 (*z*) Out of thy Temple vpon Ierusalem: *and* kings
shall bring presents vnto thee.
30 Destroy the company of the speare men, *and* multi-
tude of the mightie bulles with the calues of the people,
that (*a*) tread vnder feet pieces of siluer: scatter the peo-
ple that delight in warre.
31 *Then* shall the princes come out (*b*) of Egypt: E-
thiopia shall haste to stretch her hands vnto God.
32 Sing vnto God, O yee kingdomes of the earth: sing
praise vnto the Lord. (Selah)
33 To him that rideth vpon the most high heauens,
which were *from* the beginning: behold, hee will send out
by his (*c*) voice a mighty sound.
34 Ascribe the power to God: *for* his maiestie *is* vpon
Israel, and his strength *is* in the cloudes
35 O God, thou art (*d*) terrible out of thine holy (*e*) pla-
ces:

*p As he deliuered his Church once from Og of Bashan, and other tyrants, and from the dangers of the red sea, so will he stil doe as oft as necessitie requireth.*

*r That is, in the blood of that great slaughter where dogs shall lap blood.*

*s That is, how thou, which art chiefe King, goest out with thy people to warre and giuest them the victorie.*

*t He describeth the order of the people when they went to the Temple to giue thankes for the victorie.*

*u Which come of the Patriarke Iaakob.*

*x Beniamin is called little, because hee was the youngest sonne of Iaakob.*

*y Who was some chiefe ruler of the tribe.*

*z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.*

*a Hee desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoots with siluer: and therefore for their glittering pompe thought themselues alone all men.*

*b Hee prophesieth that the Gentiles shall come to the true knowledge and worship of God.*

*c By his terrible thunders hee will make himselfe to be knowen the God of all the world.*

*d In shewing fearefull iudgements against thine enemies for the saluation of thy people.*

*e He alludeth to the Tabernacle which was diuided into three parts.*

the

the God of Israel is he that giueth strength and power vnto the people: praised *be* God.

## PSAL. LXIX. Euening.

1 *The complaints, prayers, feruent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members:* 21 *The malicious cruelsie of the enemies,* 22 *And their punishment also,* 26 *Where Iudas and such traitours are accursed.* 30 *Hee gaineth courage in his affliction and offereth prayses vnto God,* 32 *Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort.* 35 *Finally, he doeth prouoke all creatures to prayse, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull,* 37 *And their seed shall dwell for euer.*

¶ To him that excelleth vpon (a) Shoshannim. A Psalme of Dauid.

a *Of Shoshannim, read* Psal. 45.

SAue mee, O God: for the (b) waters are entred euen to my soule.

b *Dauid figuratiuely, in what great dangers he was, out of the which God did deliuer him.*

2 I sticke fast in the deepe myre, where no (c) stay is: I am come into deepe waters, and the streames runne ouer mee.

c *Nor firmitie*

3 I am weary of crying: my throate is drie: mine (d) eyes faile, whiles I wait for my God.

d *Though his senses failed him, yet his faith was constant and encouraged him still to pray.*

4 They that hate mee without a cause, are moe then the haires of mine head: they that would destroy me, and e *No infirmitie* are mine enemies (e) falsely, are mightie, so that I restored or *stablenesse to settle my sees.* that which I (f) tooke not.

f *Though his faults were not hid from his owne sense, yet they were hid from God.*

5 O God, thou knowest my (g) foolishnesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hoasts, be ashamed for (h) me: let not those that seeke thee be confounded through me, O God of Israel.

g *Condemning me guiltlesse.*

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

h *They iudged me poore innocent as a theefe, and gaue my goods to others, as though I had stolen them.*

9 (i) For

9 *Though I bee guiltie to thee ward, yet I am innocent toward them.*

i *Let not mine euill intreate of the enemies bee an occasion that the faithfull fall from thee.*

9 (i) For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I (k) wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that (l) sate in the gate, spake of me, and the drunkards sang of me

13 But Lord, *I make* my prayer vnto thee in an (m) acceptable time, *euen* in the multitude of thy mercy: O God, heare me in the trueth of thy saluation.

14 Deliuer me out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the (n) deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallowe mee vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy loning kindnes is good: turne vnto mee according to the multitude of thy tende mercies.

17 And (o) hide not thy face from thy seruant, for am in trouble: make haste *and* heare mee.

18 Draw neere vnto my soule *and* redeeme it: deliuer mee because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine (p) aduersaries *are* before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, and (q) I looked *for some* to haue pitie *on mee*, but there was none: and for comforters, but I found none.

21 For they gaue mee gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their (r) table be a snare before them, and their prosperitie *their* ruine.

*i When I sawe thine enemies pretend thy name onely in mouth, and in their life denie the same, thine holy Spirit thrust mee forward, to reproue them and defend thy glory.*

*k My zeale moued me to lament and pray for my saluation.*

*l The more hee sought to winne them to God, the more they were against him both poore and rich.*

*m Knowing that albeit I suffer nowe trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.*

*n Hee sheweth a liuely faith, in that that he assureth himselfe, that God is fauourable to him, when hee seemeth to bee angrie: and at hand, when he seemeth to bee farre off.*

*o Not that hee feared that God would not heare him, but that care made him to thinke that God deferred long.* *p Thou seest that I am beset as a sheepe among many wolues* *q Hee sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorrowes, then diminisheth them, John 19 29.*

*r Hee desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11. 9.*

23 Let

23 Let their eyes bee blinded that they see not: and make their (l) loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 *Let their (t) habitation bee voyde, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorrowe of them, whom thou hast wounded.

27 Lay (u) iniquitie vpon their iniquitie, and let them not come into thy righteousnesse.

28 Let them be put out of the (x) booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will prayse the Name of God with a song, and magnifie him with the thanksgiuing.

31 This also shall please the Lord better then a (y) yong bullocke, that hath hornes and hoofes.

32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his (z) prisoners.

34 Let heauen and earth praise Him: the seas and all that moueth in them.

35 For God will saue Zion, and builde the cities of Iudah, that men may dwell there and haue it in possession.

36 The (a) seede also of his seruant shall inherite it: and they that loue his Name, shall dwell therein.

*Take holy iudgement and power from them. Actes 1. 20.

t Punish not onely them, but their posterite which shalbe like vnto them.

u By their continuance and increasing in their sinnes lea it be knowen that they bee the reprobate.

x They which seemed by their profession to haue beene written in thy booke, set by their sinnes procure the contrary, let them bee knowen to reprobate.

y There is no sacrifice, which God more esteemeth, then thanksgiuing for his benefite.

z For as hee deliuered his seruant Dauid, so will he doe all that are in like sorte, and call vpon him.

a Vnder the temporall promise of the land of Canaan hee comprehendeth the promise of life euerlasting to the faithfull and their posteritie.

## PSAL. LXX.

1 He prayeth to bee right speedily deliuered. 2 Hee desireth the shame of his enemies. 4 And the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme of Dauid to put in (a) remembrance.



a Which might put him in remembrance of his deliuerance,

Psal.40.13. *b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time hee will heare vs.*

O *God, (b) haste thee to deliuer mee: make haste to helpe me, O Lord.

2 Let them be (c) confounded and put to shame, that seeke my soule: let them bee turned backward and put to rebuke, that desire mine hurt.

3 Let them bee turned backe for a reuarde of their (d) shame, which sayd, Aha, aha.

4 *But* let all those that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.

5 Now I am (e) poore and needy: O God, make haste to me. thou art my helper, and my deliuerer: O Lorde, make no tarying.

*c Hee was assured that the more they raged, the neerer they were to destruction, and hee the neere to his deliuerance. d Hereby wee are taught not to mocke at others in their miserie least the same fall on our owne necke. e Because he had felt Gods help before, it grounded on experience, and boldly seeketh vnto him for succour.*

## PSAL. LXXI. Morning

*1 He prayeth in faith, established by the word of the promise, 5 And confirmed by the worke of God from his youth: 10 He complaineth of the cruelties of his enemies. 17 And desireth God to continue his graces toward him, 22 Promising to bee mindfull and thankefull for the same.*

Psalme 31.1. *a He prayeth to God with assurance of faith, that he will deliuer him from his aduersaries. b By declaring his selfe true of promise. c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shewe some signe, whereby I shall bee deliuered. d That is, from Ahitophel and his conspiracie. e Hee strengtheneth his faith by the experience of Gods benefits, who did not onely receiue him in his mothers belly, but tooke him thence, and euer since hath preserued him.*

IN (a) thee, O Lord, I trust: let me neuer be ashamed.

2 Reliue me and deliuer me in thy (b) righteousnes: incline thine eare vnto me and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou (c) hast giuen commaundement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand (d) of the wicked: out of the hand of the ewill and cruell man.

5 For thou art mine hope, O Lorde God, euen my (e) trust from my youth

6 Vpon thee haue I beene stayed from the wombe:

thou art hee that tooke mee out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a (*f*) monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, *and* with thy glory euery day.

9 Cast me not off in the time of (*g*) age, forsake mee not when my strength faileth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,

11 Saying, (*h*) God hath forsaken him, pursue and take him, for there is none to deliuer *him*.

12 Goe not farre from me, O God: (*i*) my God, haste thee to helpe me.

13 Let them bee confounded *and* consumed that are against my soule: let them bee couered with reproofe and confusion that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: (*k*) for I know not the number.

16 I will (*l*) goe forward in the strength of the Lord God, *and* will make mention of thy righteousnesse, *euen* of thine onely.

17 O God, thou hast taught mee from my youth euen vntill nowe: *therefore* will I tell of thy wonderous worker,

18 (*m*) Yea, euen vnto *mine* olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto *this* generation, *and* thy power to all them that shall come.

19 And thy (*n*) righteousnes, O God, *I will exalt* on high: for thou hast done great things: (*o*) O God, who is like vnto thee!

*f* *All the world wondreth at me because of my miseries, as well they in authoritie, as the common people, yet being assured of thy fauour I remained stedfast.*

*g* *Thou that diddest helpe me in my youth, when I had more strength, helpe me nowe so much the more in mine olde age and weakenesse.*

*h* *Thus the wicked both blaspheme God and triumph against his Saints, as though he had forsaken them, if hee suffer them to fall into their hands.*

*i* *In calling him his God hee putteth backe the false reports of the aduersaries, that say God had forsaken him.* *k* *Because thy benefites towards mee are innumerable, I cannot but continually meditate and rehearse them.* *l* *I will remaine stedfast, being vpholden with the power of God.* *m* *Hee desireth that as hee hath begunne, he would so continue his benefits, that his liberalitie may haue perfit praise.* *n* *Thy iust performance of thy promise o His such breaketh through all tentations, and by this exclamation hee prayseth the power of God.*

20 Which hast shewed mee great troubles and (p) adversities, but thou wilt returne and reuiue mee, and wilt come againe and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy (q) faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel.

23 My lippes will reioyce when I sing vnto thee, and my (r) soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse daily: for they are confounded and brought vnto shame, that seeke mine hurt.

*p As he confesseth that God is the onely authour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.*

*q He confesseth that his long tarriance was well recompensed,*

*r When God performed his promise.*

*s For there is no true praysing of God, except it come from the heart: and therefore he promiseth to delight in nothing, but wherein God may be glorified.*

## PSAL. LXXII.

*1 He prayeth for a prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall be righteousnesse, peace and felicitie, 10 Vnto whom all kings and nations shall doe homage, 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.*

*a Composed by Dauid as touching the reigne of his sonne Salomon.*

*b Endue the king with the Spirit of wisedome and iustice, that he reigne not as doe the worldly tyrants.*

*c To wit, to his posteritie.*

*d When iustice reigneth, euen the barren shall bee enriched with the blessings.*

*e Hee sheweth wherefore the sword is committed to Kings: to wit, to defende the innocent, and suppresse the wicked.*

*f The people shall imbrace thy true religion, when thou giuest a King, that ruleth according to thy word.*

A Psalme (a) of Salomon.

GIue thy (b) iudgements to the King, O God, and thy righteousnesse to the Kings (c) sonne.

2 Then shall he iudge thy people in righteousnesse, and thy poore with equitie.

3 The (d) mountaines and the hilles shal bring peace to the people by iustice.

4 Hee shall (e) iudge the poore of the people, hee shall saue the children of the needie, and shall subdue the oppressour.

5 They shall (f) feare thee as long as the sunne and moone endureth, from generation to generation.

6 Hee shall come (g) downe like the raine vpon the mowen grasse *and* as the showres that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace *shall be* so long as the moone endureth.

8 His dominion shall bee also from (h) sea to sea, and from the Riuer vnto the ends of the land.

9 They that dwell in the wildernesse shall kneele before him, and his enemies shall licke the dust.

10 The Kings of (i) Tarshish and of the yles shall bring presents: the Kings (k) of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 Hee shall be mercifull to the poore and needie, and shall preserue the soules of the poore.

14 Hee shall redeeme their soules from deceit and violence, and (l) deare shall their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the (m) gold of Sheba: they shall also pray for him continually, *and* daily blesse him.

16 An handfull of corne shal be *sowen* in the earth, *euen* in the top of the mountaines, *and* the (n) fruite thereof shall shake like *the trees* of Lebanon: and the *children* shall florish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall indure as long as the sunne: all nations shall blesse (o) him, and bee blessed in him.

18 Blessed *bee* the Lord God, *euen* the God of Israel, which onely doeth (p) wonderous things.

19 And blessed *be* his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE (q) prayers of Dauid the sonne of Ishai.

*g As this is true in all godly kings: so is it chiefly verified in Christ, who with his heauenly dew maketh his church euer to flourish.*

*h That is, from the red Sea to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdome should be large and vniuersall.*

*i Of Cilicia, and of all other countries beyond the sea, which he meaneth by the yles.*

*k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.*

*l Though tyrants passe not to shed blood, yet this godly King shall preserue his subiects from all kinde of wrong. m God will both prosper his life and also make the people most willing to obey him. n Vnder such a King shall be most great plentie, both of fruit, & also of the increase of mankind. o They shall pray to God for his continuance, and know that God doeth prosper them for his sake, p Hee confesseth that except God miraculously preserue his people, that neither the King nor the kingdome can continue. q Concerning his sonne Salomon.*

1 *The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly,* 14 *Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements,* 19 *Forasmuch as the wicked vanish away,* 24 *And the godly enter into life euerlasting,* 28 *In hope whereof he resteth himselfe into Gods hands.*

¶ A Psalme *committed* to Asaph.

YEt (*a*) God is good to Israel: *euen,* to the pure in heart.

2 As for mee, my feete were almost gone: my steps had welneere slipt.

3 For I fretted at the foolish, *when* I saw the prosperitie of the wicked.

4 For there are (*b*) no bands in their death, but they are lustie and strong.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 (*c*) Therefore pride *is* as a chaine vnto them, *and* crueltie couereth them *as* a garment.

7 Their eyes stand out for fatnes: † they haue more then heart can wish.

8 They are licentious, and speake wickedly of *their* oppression: they talke presumptuously.

9 They (*d*) set their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his (*e*) people turne hither: for waters of a full cup are wrung out to them.

11 And they (*f*) say, Howe doeth God know it? or is there knowledge in the most high?

12 Loe these are the wicked, yet prosper they alway

*a As it were betweene hope and despaire he bursteth foorth into this affection, being assured that God would continue his fauour towards such as were godly indeed, and not hypocrites,*

*b The wicked in this life liue as pleasure, and are not drawen to death like prisoners: that is, by sickenes which is deaths messanger.*

*c They glory in their pride, as some doe in their chaines: and in crueltie, as some doe in apparell.* † Ebr. they passe the desires of the heart.

*d They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselues aboue all others.*

*e Not onely there-prolate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not aright the state of the godly.*

*f Thus the flesh mooueth euen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.*

and

and increase in riches.

13 Certainely I haue clenſed mine heart in vaine, and waſhed mine hands in innocencie.

14 For daily haue I beene puniſhed, and chaſtened euery morning.

15 If I ſay, (g) I will iudge thus, behold the generation of thy children: I haue treſpaſſed.

16 Then thought I to know this, but it was too painefull for me,

17 Vntill I went into the (b) Sanctuary of God: then vnderſtood I their ende.

18 Surely thou haſt ſet them in ſlipperie places, and caſteſt them downe into deſolation.

19 How ſuddenly are they deſtroyed, periſhed and (i) horribly conſumed,

20 As a dreame when one awaketh! O Lord, when (k) thou raiſeſt vs vp, thou ſhalt make their image deſpiſed.

21 Certainely mine heart was vexed, and I was pricked in my reines:

22 So fooliſh was I and ignorant: I was a (l) beaſt before thee.

23 Yet I was alway (m) with thee: thou haſt holden me by my right hand.

24 Thou wilt guide me by thy counſell, and afterward receiue me to glory.

25 Whom haue I in (n) heauen but thee? and I haue deſired none in the earth with thee.

26 My fleſh faileth and mine heart alſo: but God is the ſtrength of mine heart, and my (o) portion for euer.

27 For loe, they that withdrawe themſelues from thee, ſhall periſh: thou deſtroyeſt all them that (p) goe a whoring from thee.

g *If I giue place to this wicked thought, I offende againſt thy prouidence, ſeeing thou diſpoſeſt all things moſt wiſely, and preſerueſt thy children in their greateſt dangers.*

h *Vntill I entred into thy ſchoole and learned by thy word and holy Spirit, that thou ordereſt all things moſt wiſely and iuſtly.*

i *By thy ſeuere full iudgements.*

k *When thou openeſt our eyes to conſider thy heauenly fili-*

*cities, we contemne all their vaine pompe.* l *For the more that man goeth about by his owne reaſon to ſeeke out Gods iudgements, the more doeth he declare himſelfe a beaſt.* m *By faith I was aſſured that thy prouidence did watch alwayes ouer mee to preſerue mee.* n *Hee ſeeketh neither helpe nor comfort of any ſaint of God onely.* o *Hee teacheth vs to denie our ſelues, to haue God our whole ſufficiencie, and onely contentment.* p *That is, forſake thee to ſeeke others.*

28 As for mee, it is good for mee (q) to draw neere to God: I haue put my truſt in the Lord God that I may declare all thy workes.

(q) Though all the world ſhrinke from God, yet he promiſeth to truſt in him, and to magnifie his workes.

## PSAL. LXXIIII.

1 *The faithfull complaine of the deſtruction of the Church and true religion,* 2 *Vnder the name of Zion, and the Temple deſtroyed:* 11 *And truſting in the might and freenesse of God,* 20 *By his couenant,* 21 *They require helpe and ſuccour for the glory of Gods holy Name, for the ſaluation of his poore afflicted ſeruants,* 23 *And the confuſion of his proud enemies.*

¶ *A Pſalme* to giue inſtruction, *committed* to Aſaph.

O God, (a) why haſt thou put vs away for euer? why is thy wrath kindled againſt the ſheepe of thy paſture?

(a) The Church of God being oppreſſed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whoſe hand this yoke was laid vpon them for their ſinnes.

2 Thinke vpon thy Congregation, *which* thou haſt poſſeſſed of olde, *and* on the (b) rod of thine inheritance, *which* thou haſt redeemed, *and* on this mount Sion, wherein thou haſt dwelt.

(b) Which inheritance thou haſt meaſured out for thy ſelfe as with a line or rod.

3 Lift vp thy ‖ ſtrokes that thou mayeſt for euer deſtroy euery enemie that doeth euill to the Sanctuarie.

‖ Or, feete.

4 Thine aduerſaries roare in the middes of thy Congregation, *and* (c) ſet vp their banners for ſignes.

(c) They haue deſtroyed thy true religion, and ſpread their banners in ſtead of defiance.

5 *Hee* (d) *that liſted* the axes vpon the thicke trees, was renounced as one, that brought a thing to perfection.

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue caſt thy Sanctuarie into the fire, *and* raſed it to the ground, *and* haue defiled the dwelling place of thy Name.

8 They ſaide in their (e) hearts, Let vs deſtroy them altogether: they haue burnt all the Synagogues of God in the land.

9 Wee ſee not our ſignes: there is not one Prophet more, nor any with vs that knoweth (f) how long.

(d) Hee commendeth the Temple for the coſtly matter, the excellent workmanſhip and beautie thereof, which notwithſtanding the enemies did deſtroy.

(e) They encouraged one another to cruelties, that not onely Gods people might be deſtroyed, but alſo his religion vtterly in all places ſuppreſſed.

(f) They lament that they haue no Prophet among them to ſhew them how long their miſeries ſhould endure.

10 O God,

10 O God, how long shall the aduersarie reproch *thee?* shall the enemie blaspheme thy Name for euer!

11 Why withdrawest thou thine hand, euen thy right hand? *drawe it* out of thy bosome, *and* (g) consume them

12 Euen God *is* my King of olde, working saluation (h) in the middes of the earth.

13 Thou diddest deuide the sea by thy power: thou brakest the heads of the (i) dragons in the waters.

14 Thou brakest the head of (k) Liuiathan in pieces, *and* gauest him to be meate (l) meat for ye people in wildernes.

15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers.

16 The (m) day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, *that* the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy (n) turtle doue vnto the beast, *and* forget not the Congregation of thy poore for euer.

20 Consider *thy* couenant: for the (o) darke places of the earth are full of the habitations of the cruel.

21 Oh let not the oppressed returne ashamed, *but* let the poore and needy praise thy name.

22 Arise, O God: maintaine thine (p) owne cause: remember thy daily reproch by the foolish man

23 Forget not the voyce of thine enemies: *for* the tumult of them, that rise against thee, ‖ ascendeth continually

*g They ioyne their deliuerance with Gods glory and power, noting that the punishment of the enemie should be their deliuerance.*

*h Meaning, in the sight of all the world.*

*i To wit Pharaohs armie.*

*k Which was a great monster of the sea, or whale meaning Pharaoh.*

*l His destruction did reioice them as meate refresheth the body.*

*m Seeing that God by his prouidence gouerneth and disposeth all things, hee gathereth that hee will take care chiefely for his children. n Hee meaneth the Church of God, which is exposed as a pray to the wicked. o That is, all places where thy word shineth not, there reigneth tyrannie and ambition p Hee sheweth that God cannot suffer his Church to be oppressed, except hee lose his owne right. ‖ Or, increaseth more and more.*

## PSAL. LXXV. Morning.

*1 The faithfull doe prayse the Name of the Lorde, 2 Which shall come to iudge at the time appointed, 8 When*

*When the wicked shall bee put to confusion, and drinke of the cuppe of his wrath.* 10 *Their pride shalbe abated, and the righteous shalbe exalted to honour.*

*i Reade Psalme 37.1.*

¶ To him that excelleth. (*a*) Destroy not. A Psalme or song *committed* to Asaph.

WE will praise thee, O God, we will praise *thee*, for thy Name *is* neere: *therefore* (*b*) they will declare thy wonderous workes.

*b He declareth how the faithfull shall euer haue iust occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them.*

2 (*c*) When I shall take a conuenient time, I will iudge righteously.

*c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.*

3 The earth and all the inhabitants thereof are dissolued: *but* I will establish the pillars (*d*) of it. Selah.

*d Though all things be brought to ruine, yet I can restore and preserue them.*

4 I said vnto the foolish, Bee not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your (*e*) horne on high, neither speake with a stiffe necke.

*e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at this time destroyeth them that rule wickedly.*

6 For to come to preferment *is* neither from the East, nor from the West, nor from the South.

7 But God *is* the Iudge: hee maketh lowe and he maketh hie.

8 For in the hand of the Lorde *is* a (*f*) cuppe, and the wine is redde: it is full mixt, and hee powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

*f Gods wrath is compared to a cuppe of strong and delicate wine, wherewith the wicked are made so drunke that by drinking till they come to the very dregges, they are vtterly destroyed.*

9 But I will declare for euer, and sing prailes vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: *but* the hornes of the (*g*) righteous shalbe exalted.

*g The godly shall better prosper by their innocent simplicitie, when the wicked shall by all their craft, and subtiltie.*

## PSAL. LXXVI.

*1 This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithfull for the same.*

¶ To him that excelleth on Neginoth. A Psalme or song *committed* to Asaph.

God

GOd is (a) knowen in Iudah: his Name is great in Israel.

2 For in (b) Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bow, the shielde and the sword and the battel. Selah.

4 Thou art more bright and puissant, then (c) the mountaines of pray.

5 The stout hearted are spoiled: they have slept their sleepe, and all the men of strength have not (d) found their handes.

6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast a sleepe.

7 Thou euen thou art to be feared: and who shall stand in thy sight (e) when thou art angrie?

8 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared and was still,

9 When thou O God, arose to iudgement, to (f) helpe all the meeke of the earth. Selah.

10 Surely the (g) rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vow and performe vnto the Lord your God, all yee that be (h) round about him: let them bring presents vnto him that ought to be feared.

12 Hee shall (i) cut off the spirit of princes: hee is terrible to the Kings of the earth.

a *He declareth, that Gods power is euident, in sauing his people and destroying his enemies.*

b *which afterward was called Ierusalem.*

c *He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beastes.*

d *God hath taken their spirits and breath from them, as though their hands were cut off.*

e *God with a looke is able to destroy all the power and abilities of the enemies. were they neuer so many or mightie.*

f *To reuenge the wrongs done to thy Church.*

g *For the ende shalt shewe that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.*

h *To wit, the Leuites that dwell about the Tabernacle, or the people, among whom hee dooth dwell.*

i *The Ebrewe word signifieth, to vintage, or gather grapes: meaning, that he shall make the counsels and enterprises of wicked tyrants, foolish and vaine.*

## PSAL. LXXVII.

*1 The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous temptations, 6 Whereby hee was driuen to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preseruation of his seruants, and so hee confirmeth his faith against these temptations.*

g For

2.Chron.16.41. psalme 39. and 62.

¶ For the excellent musician * Ieduthun. A Psalme committed to Asaph.

MY (a) voyce came to God, when I cried: my voyce came to God, and he heard me.

2 In the day of my trouble I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was (b) troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes (c) waking. I was astonied and could not speake.

5 Then I considered the dayes of olde, and the yeeres of ancient time.

6 I called to remembrance my (d) song in the night: I communed with mine owne heart, and my spirit searched (e) diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his (f) mercie cleane gone for euer? doeth his promes fayle for euermore?

9 Hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I saide, This is my (g) death: *yet I remember* the yeeres of the right hand of the most High.

11 I remembred the workes of the Lord: certainly I remembred thy wonders of olde.

12 I did also meditate on all thy workes, and did deuise thine actes, *saying*,

13 Thy way O God, *is* (h) in the Sanctuarie: who is so great a (i) God as *our* God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with *thine* arme, *euen* the sonnes of Iaakob and Ioseph. Selah.

*a The Prophet teacheth vs by his example to flee vnto God in our necessities. [Or, mine hand was stretched out*

*b He sheweth that we must patiently waite, and thus God the liuer vs out of our troubles at the first cry.*

*c Meaning, that his sorowes were as great, as that kept his eyes from sleeping.*

*d Or, thanksgiuing, which I was accustomed to sing in my prosperitie.*

*e Both these causes why I was chastened, and when my sorowes should haue an ende.*

*f As if hee shoulde say, It is impossible, whereby hee exhorteth him to patience.* *g Though I first doubted of my life, yet considering that God had his yeeres, that is, changes of times, and was accustomed also to help them, whome hee hath beaten, I tooke heart againe.* *h That is, in heauen, whereunto wee must ascend by faith, if wee will knowe the wayes of God.* *i Hee condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.*

16 The

16 The (k) waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a (l) sound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about: the lightnings lightned the world: the earth trembled and shooke.

19 Thy way is in the Sea, and thy paths in the great waters, and thy footsteps are not (m) knowen.

20 Thou didst leade thy people like sheepe by the hand of Moses and Aaron.

*k He declareth wherein the power of God was declared, when he deliuered the Israelites through the red Sea.*

*l That is, thundred & lightned.*

*m For when thou haddest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14.28,29.*

## PSAL. LXXVIII. Euening.

*1 Hee sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubbourne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his free mercie made his couenant with their ancestours, 17 But also seeing them so malicious and peruerse, might bee ashamed and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe words the effect of the whole histories of the Bible.*

*¶ A Psalme to gine (a) instruction, committed to Asaph.*

HEare my (b) doctrine, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old.

3 Which wee haue heard and knowen, and our (c) fathers haue told vs.

4 Wee will not hide them from their children, but to the generation to come wee will shewe the praises of the Lord, his power also, and his wonderfull workes that hee hath done:

5 How hee established a (d) testimonie in Iaakob, and ordeined a Lawe in Israel which hee commanded our fathers that they should teach their children:

*a Reade Psal. 32.*

*b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof hee was but the preacher, 2. Rom. 2.16 and 16.25.*

*c Which were the people of God.*

*d By the Testimony and Law, hee meaneth the Law written, which they were commanded to teach their children, Deut. 6.7.*

6 That

*b Hee sheweth wherein the children should bee like their fathers, that is, in maintaining Gods pure religion.*

*f Hee sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits, and in obedience.*

*g Though these fathers were the seede of Abraham and the chosen people yet he sheweth by their rebellion, prouocation, falsehood and hypocrisie, that the children ought not to follow their examples.*

*h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.* *i Hee proueth that not onely the posterity, but also their forefathers were wicked and rebellious to God.* Exod. 14. 21. Exod. 14. 24. Exod. 17. 6. numb. 20. 11. psal. 105. 41. 1. Cor. 10. 4. wisd. 11. 4. *k Their wicked maner of life ouercome by no benefits which were great and many.* *l Then to require more then is necessary: and to separate Gods power from his will, is to tempt God.* Numb. 11. 1. *m This when wee giue place to sinne, we are mooued to doubt of Gods power, except he will alwayes bee ready to serue our lust.* Exod 17. 6. numb. 20. 11. psal. 105. 41. 1. cor. 10. 4.

6 That the (*e*) posteritie might know it, and the children, which should be borne, should stand vp, and declare it to their children:

7 That they might (*f*) set their hope on God, and not forget the works of God, but keepe his commandements:

8 And not to be as their (*g*) fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of (*h*) Ephraim being armed and shooting with the bow, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his Law,

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 He did marueilous things in the sight of their (*i*) fathers in the land of Egypt: euen in the field of Zoan.

13 * Hee diuided the Sea, and led them through: he made also the waters to stand as an heape.

14 * In the day time also he led them with a cloud, and all the night with a light of fire.

15 * Hee clane the rockes in the wildernesse, and gaue them drinke as of the great depths.

16 * He brought floods also out of the stonie rocke, so that he made the waters to descend like the riuers.

17 Yet they (*k*) sinned still against him, and prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in (*l*) requiring meat for their lust.

19 * They spake against God also, saying, Can God (*m*) prepare a table in the wildernesse?

20 * Beholde, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue

bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angrie, and the *fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and (n) trusted not in his helpe.

23 Yet hee had commanded the (o) cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eat, and had giuen them of the wheate of heauen.

25 *Man did eate the bread of Angels: hee sent them meate ynough.

26 Hee caused the (p) eastwinde to passe in the heauen, and through his power he brought in the southwinde.

27 Hee rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate and were well filled: for hee gaue them their desire.

30 They were not turned from their (q) lust, *but* the meate *was* yet in their mouthes,

31 When the wrath of God came euen vpon them, and slewe (r) the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they (s) sinned still, and beleeued not his wonderous workes.

33 Therefore their dayes did hee consume in vanitie, and their yeeres hastily.

34 And when he (t) slewe them, they sought him, and they returned and sought God earely.

35 And they remembred that God *was* their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their (u) heart was not vpright with him: neither were they faithfull in his couenant.

Numb. 11. 1.

*n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth sufficiently.*

*o So that they had that which was necessary and sufficient: but their lust made them to couet that which they knew God had denied them.* Iohn 6. 31.

2 Corinth. 10. 3.

*p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.*

*q Such is the nature of concupiscence that the more it hath the more it lusteth.*

*r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.* *s Thus sinne by continuance maketh men insensible, so that by no plagues they can bee amended.* *t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.* *u What soeuer commeth not from the pure fountaine of the heart, is hypocrisie.*

38 Yet

38 Yet hee being merciful (x) forgaue *their* iniquitie, and destroyed *them* not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For hee remembred that they were flesh: *yea*, a wind that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? *and* grieue him in the desert?

41 Yea, they (y) returned, and tempted God, and (z) limitted the Holy one of Israel.

42 They (a) remembred not his hand, *nor* the day when he deliuered them from the enemie,

43 *As* how him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent (b) a swarme of flies among them, which deuoured them, and frogges, which destroyed them.

46 Hee (c) gaue also their fruits vnto the caterpiller, and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wilde figge trees with the hailestone.

48 Hee gaue their cattell also to the haile, and their flockes to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of (d) euill Angels.

50 Hee made a way to his anger: hee spared not their soule from death, *but* gaue their life to the pestilence,

51 And smote all the first borne in Egypt *euen* the (e) beginning of *their* strength in the tabernacles of (f) Ham.

52 But hee made his people to goe out like sheepe, and led them *in* the wildernesse like a flocke.

53 Yea he carried them out safely, and they (g) feared not, and the sea couered their enemies.

54 And

x *Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercy.*

y *That is, they tempted him oft times.*

z *As they all doe that measure the power of God by their capacitie.*

a *The forgetfulnes of Gods benefites is the roote of rebellion and of vice.*

b *This word signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beasts.*

c *He repeateth not here all the miracles that God did in Egypt but certaine which might be sufficient to conuince the people of malice and ingratitude.*

d *So called, either of the effect: that is, of vanishing: the wicked: or els because they were wicked spirits, whom God permitted to vexe men.*

e *The first borne are called, as Gen. 49. 3.*

f *That is, Egypt: for it was called Mizraim, or Egypt of Mizraim, that was the sonne of Ham.*

g *That is, they had now occasion to feare, for as much as God destroyed their enemies, and deliuered them safely.*

54 And hee brought them vnto the borders of his
(*h*) Sanctuary: *euen* to his Mountaine, *which* his right
hand purchased.
55 * Hee cast out the heathen also before them, and
caused them to fall to the lot of *his* inheritance, & made
the tribes of Israel to dwell in their tabernacles.
56 Yet they tempted, and prouoked the most High
God, and kept not his testimonies,
57 But turned backe and dealt (*i*) falsly like their fa-
thers: they turned like a deceitfull bowe.
58 And they (*k*) prouoked him to anger with their
high places, and mooued him to wrath with their gra-
uen images.
59 God heard *this* and was wroth, and greatly abhor-
red Israel,
60 So that hee (*l*) forsooke the habitation of
Shilo, *euen* the Tabernacle where hee dwelt among
men,
61 And deliuered his (*m*) power into captiuitie, and
his beautie into the enemies hand.
62 And he gaue vp his people to the sworde, and was
angry with his inheritance.
63 The fire (*n*) deuoured their chosen men, and their
maides were not (*o*) praised.
64 Their Priests fell by the sword, and their (*p*) wi-
dowes lamented not.
65 But the Lord awaked as one out of sleepe, *and* as a
strong man that after *his* (*q*) wine cryeth out,
66 And smote his enemies in the hinder *parts*, *and* put
them to a perpetuall shame,
67 Yet he refused the tabernacle of (*r*) Ioseph, and
chose not the tribe of Ephraim:
68 But chose the tribe of Iudah, *and* mount Zion
which he loued.

*h Meaning Canaan, which God had consecrate to himselfe, and appointed to his people.*
Iosh. 11. 6. and 13. 6.
*i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.*
*k By seruing God otherwise then he had appointed.*
*l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.*
*m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.* *n They were suddenly destroyed.* 1. Sam. 4. 10.
*o They had no marriage songs: That is, they were not married.* *p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.* *q Because they were drunken in their sinnes, they iudged Gods patience to bee a slumbring as though hee were drunken: therefore he answering their beastly iudgement: saieth, hee will awake and take sudden vengeance.* *r Shewing that he spared not altogether the Israelites, though hee punished their enemies.*

69 And he (*f*) built his Sanctuarie as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefoldes,

71 Euen from behinde the Ewes with yong brought he him to feed his people in Iaakob, and his inheritance in Israel.

72 So (*t*) he fed them according to the simplicitie of his heart, & guided them by the discretion of his hands.

*f By building the Temple and establishing the kingdome, hee declareth that the signes of his fauour were among them.*

*t He sheweth wherein a Kings charge standeth: to wit to prouide faithfully for his people, to guide them by counsell, and defend them by power.*

## PSAL. LXXIX Morning.

*1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies 8 And confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioined with the contempt of his Name, 13 For the which they promise to be thankefull.*

¶ A Psalme *committed* to Asaph.

O God (*a*) the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes *of stones*.

2 The (*b*) dead bodies of thy seruants haue they giuen to be meat vnto the foules of the heauen, *and* the flesh of thy Saints vnto the beasts of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to (*c*) bury them.

4 Wee are a reproch to our (*d*) neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shal thy ielousie (*e*) burne like fire?

6 *Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

*a The people crie vnto God against the barbarous tyrannie of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion and murthered his people.*

*b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them. c Their friendes and kinsfolkes durst not burie them for feare of the enemies. d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries. e Wilt thou vtterly consume vs for our sinnes, before thou takest vs to mercie? Ierem. 10. 25.*

7 For

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the (f) former iniquities, but (g) make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our (h) saluation, for the glorie of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let them bee knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the (i) prisoners come before thee: according to thy mighty arme preserue (k) the children of death.

12 And render to our neighbours seuen folde into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation (l) we will set foorth thy praise.

f *Which we and our fathers haue committed.*

g *And stay not till we haue recompensed for our sinnes.*

h *Seeing we haue none other Sauiour, neither can we helpe our selues, and also thy saluation thy Name shall be praised, therefore*

i *O Lord helpe vs. Who though in respect of God, they were iustly punished for their sinnes, yet in consideration of their*

*iust were iniustly murthered.* k *Which were captiues among the enemies, and could looke for nothing but death.* l *Wee ought to desire no benefit of God, but on this condition to praise his name, Isa. 43. 21.*

## PSAL. LXXX

*1 A lamentable prayer to God to helpe the miseries of his Church, 8 Declaring him to consider their first estate, when his fauour shined towards them, to the intent that he might finish that worke which he had begun.*

¶ To him that excelleth on Shoshannim. Eduth. A Psalme *committed* to Asaph.

HEare, (a) O thou shepheard of Israel, thou that leadest Ioseph like sheepe: shew thy brightnesse, thou that sittest betweene the (b) Cherubims.

2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.

3 (c) Turne vs againe, O God, and cause thy face to shine

a *This Psalme is made as a prayer for to desire God to be mercifull to the ten tribes.*

b *Meane their tents that they may returne to worship God aright: that is in the place where thou hast appointed.* c *Ioyne thy whole people & all thy tribes together againe.*

shine that we may be saued.

*d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.*

4 O Lord God of hostes, howe long wilt thou bee (*d*) angry against the prayer of thy people?

5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.

*e Our neighbours haue continuall strife and warre against vs.*

6 Thou hast made vs a (*e*) strife vnto our neighbours, and our enemies laugh *at vs* among themselues.

7 (*f*) Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saued.

*f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane whereby they shall be saued.*

8 Thou hast brought a (*g*) vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it, and diddest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadowe of it, and the boughes thereof *were like* the † goodly cedars.

11 Shee stretched out her branches vnto the Sea, and her boughes vnto the (*h*) Riuer.

12 Why hast thou *then* broken downe her hedges? so that all they that passe by the way haue plucked her?

13 The wilde (*i*) bore out of the wood hath destroyed it, and the wilde beastes of the fielde haue eaten it vp.

*g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and we through our sinnes are made open for wilde beasts to deuour vs, declare againe thy loue, and finish the worke that thou hast begun.*

14 Returne wee beseech thee, O God of hostes: looke downe (*k*) from heauen and beholde, and visite this vine,

15 And the vineyard, that thy right hand hath planted and the yong vine, *which* thou madest (*l*) strong for thy selfe.

16 It is burnt with fire *and* cut downe: *and* they perish at the (*m*) rebuke of thy countenance.

17 Let thine hand bee vpon the (*n*) man of thy right hand, *and* vpon the sonne of man, *whom* thou

† Ebr. Cedars of God. *h To wit, Euphrates.* *i That is, aswell they that hate our religion as they that hate our persons.* *k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.* *l So that no power can preuaile against it, and which, as a yong bud thou raisest vp againe as out of the burnt ashes.* *m Onely when thou art angry, and not with the sworde of the enemie.* *n That is, vpon this vine or people whom thou hast planted with thy right hand, that they should liue as one man or one body.*

madest

made ſtrong for thine owne ſelfe,

18 So will not wee goe backe from thee: (o) reuiue thou vs, and we ſhall call vpon thy Name.

19 Turne vs againe, O Lord God of hoſtes: cauſe thy face to ſhine, and we ſhall be ſaued.

o *For none can call vpon God, but ſuch as are raiſed vp, as it were from death to life, and regenerate by the holy Spirit.*

## PSAL. LXXXI.

1 *An exhortation to praiſe God both in heart and voyce for his benefits,* 8 *And to worſhip him onely.* 11 *God condemneth their ingratitude,* 12 *And ſheweth what great benefits they haue loſt through their owne malice.*

To him that excelleth vpon (a) Gittith.

*A Pſalme committed to* Aſaph.

a *An inſtrument of muſicke brought from Geth.*

SIng (b) ioyfully vnto God our ſtrength: ſing loude vnto the God of Iaakob,

b *It ſeemeth that this Pſalme was appointed for ſolemne feaſts and aſſemblies of the people, to whom for a time theſe ceremonies were ordained but now vnder the Goſpell are abolished.*

2 Take the ſong & bring forth the timbrel, the pleaſant harpe with the viole.

3 Blowe the trumpet in the (c) newe moone, euen in the time appointed, at our feaſt day.

c *Vnder this feaſt he comprehendeth all other ſolemne dayes.*

4 For this is a ſtatute for Iſrael, *and* a Lawe of the God of Iaakob.

5 Heſet this in (d) Ioſeph for a teſtimonie, when he came out of the land of Egypt, *where* I heard a language, that (e) I vnderſtood not.

d *That is, in Iſrael: for Ioſephs familie was counted the chiefe before that Iudah was preferred.*

6 I haue withdrawen his ſhoulder from the burden, *and* his hands haue left the (f) pots.

e *God ſpeaketh in the perſon of the people, becauſe he was their leader.*

7 Thou calledſt in affliction and I deliuered thee, *and* (g) anſwered thee in the ſecret of the thunder: I prooued thee at the waters of ‖ Meribah. Selah.

f *If they were neuer able to giue ſufficient thankes to God for this deliuerance from corporall bondage, how much more are we indebted to him for our ſpirituall deliuerance from the tyranny of Satan and ſinne?*

8 (h) Heare, O my people, and I will proteſt vnto thee: O Iſrael, If thou wilt hearken vnto me,

g *By a ſtrange and wonderfull faſhion.* ‖ Or, contention. Exod. 17. 7.

9 And wilt haue no ſtrange god in thee, neither worſhip any ſtrange god,

h *He condemneth all aſſemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the ſame.*

10 (For I am the Lord thy God, which brought thee

*i God accuseth their incredulity, because they opened not their mouthes to receiue Gods benefits in such abundance, as he powreth them out.*

*k God by his word calleth all, but his secret election appointeth who shall beare with fruit.*

*l If their sinnes had not letted.*

out of the land of Egypt): (*i*) Open thy mouth wide and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.

13 (*k*) Oh that my people had hearkened vnto me, and Israel had walked in my wayes!

14 I would soone haue humbled their enemies, and turned mine hand (*l*) against their aduersaries.

15 The haters of the Lord should haue been subiect vnto him, and their time (*m*) should haue endured for euer.

16 And *God* would haue fed them with the (*n*) fat of wheate, and with honie out of the rocke would I haue sufficed thee.

*m If the Israelites had not broken couenant with God, he would haue giuen them victory against their enemies. n That is, with most fine wheat and abundance of loue.*

## PSAL. LXXXII. Euening.

*1 The Prophet declaring God to bee present among the Iudges and Magistrates, 2 Reprooueth their partiality, 3 And exhorteth them to due iustice. 5 But seeing none amendment. 8 He desireth God to vndertake the matter and execute iustice himselfe.*

¶ A Psalme committed to Asaph.

*a The Prophet sheweth that if princes and Iudges doe not their duetie, God whose authoritie is aboue them, will take vengeance on them.*

*b For the theeues and murderers finde fauour in iudgement, when the cause of the godly cannot be heard.*

GOd standeth in the assembly of (*a*) gods: hee iudgeth among gods.

2 How long will yee iudge vniustly, and accept the persons of the (*b*) wicked? Selah.

3 Doe right to the poore and fatherlesse: doe iustice to the poore and needie.

4 Deliuer the poore and (*c*) needie: saue them from the hand of the wicked.

5 They knowe not and vnderstand nothing: they walke in darkenesse, *albeit* all the (*d*) foundations of the

*c Not onely when they cry for helpe, but when their cause requireth aide and support. d That is, all things are out of order, either by their tyranny, or carelesse negligence.*

earth

earth be mooued.

6 I haue sayd ye are gods, and yee all are children of the most High.

7 (e) But ye shall die as a man, and yee princes shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite (f) all nations.

e *No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men.* f *Therefore no tyrant shall plucke thy right and authoritie from thee.*

## PSAL. LXXXIII.

1 *The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction.* 9 *And they desire that all such wicked people may, according as God was accustomed, bee stricken with the stormie tempest of Gods wrath,* 18 *That they may know that the Lord is most high vpon the earth.*

¶ A song, or Psalme committed to Asaph.

1 KEepe (a) not thou silence, O God: bee not still, and cease not, O God.

2 For lo, thine (b) enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy (c) secret ones.

4 They haue said, Come & let vs (d) cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together (e) in heart, and haue made a league (f) against thee:

6 The tabernacles of Edom, & the Ishmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of ¶ Tyrus.

a *This Psalme seemeth to haue beene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iehoshaphat.*

b *He calleth them Gods enemies, which are enemies to his Church.*

c *The elect of God are his secrets: for he hideth them in the secret of his tabernacle, and preserueth them from all dangers.* d *They were not content to take the Church as prisoner, but sought vtterly to destroy it.* e *By all secret meanes.* f *They thought to haue subuerted thy counsell, wherein the perpetuitie of the Church was established.* ¶ Or, Zor.

8 Assur also is ioyned with them: they haue been an arme to the children (*g*) of Lot. Selah.

9 Do thou to them as vnto the (*h*) Midianites: as to Sisera *and* as to Iabin at the riuer Kishon,

10 They perished at En-dor, *and* were (*i*) dung for the earth.

11 Make them, *euen* their princes like *Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna.

12 Which haue sayd, Let vs take for our possession the (*k*) habitations of God.

13 O my God, make them like vnto a (*l*) wheele, *and* as the stubble before the winde.

14 As the fire burneth the forest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may (*m*) seeke thy Name, O Lord.

17 Let them bee confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they may (*n*) knowe that thou which art called Iehouah, art alone, *euen* the most High ouer all the earth.

*g The wickednesse of the Ammonites and Moabites is described, to that they prouoked these other nations to fight against the Israelites their brethren.*

*h By these examples, they were confirmed that God would not suffer his people to be vtterly destroyed. Iudg. 7. 21. and 4. 15.*

*i Troden vnder foote as mire.*

**Iudg. 7. 25. and 8. 21.*

*k That is, Iudea: for where his Church is, there dwelleth he among them.*

*l Because the reprobate could by no meanes bee amended, hee prayeth that they may vtterly bee destroyed, be vnstable and ledde with all winds.*

*m That they, bee compelled by thy plagues to confesse thy power.*

*n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against thy counsell in establishing thy Church.*

## PSAL. LXXXIIII.

*1 Dauid driuen forth of his country, 2 Desireth most ardently to come againe to the Tabernacle of the Lord and the assembly of the Saints to praise God, 4 Pronouncing them blessed that may doe so. 6 Then he praiseth the courage of the people, that passe through the wildernesse to assemble themselues in Zion. 10 Finally with praise of the matter and confidence of Gods goodnesse, he endeth the Psalme.*

¶ To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

O (*a*) Lord

O (a) Lord of hostes, how amiable *are* thy Tabernacles!

2 My soule longeth, yea and fainteth for the (b) courts of the Lord: *for* mine heart and my flesh reioyce in the liuing God

3 Yea, the sparrow hath found *her* an house, and the swallow a nest for her, where she may lay her young: *euen* by thine (c) altars, O Lord of hostes, my King *and* my God.

4 Blessed *are* they that dwell in thine house: they will euer praise thee, Selah.

5 Blessed *is* the man, whose (d) strength *is* in thee, *and* in whose heart *are thy* wayes.

6 They going through the vale of (e) Baca, make welstherein: the reine also coucreth the pooles.

7 They goe from (f) strength to strength, *till euery* one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine (g) Anointed.

10 For (h) a day in thy courts is better then a thousand *otherwhere*: I had rather bee a doore keeper in the house of my God, then to dwel in the tabernacles of wickednesse.

11 For the Lord God is the sunne and shield *vnto vs*: the Lord will giue grace and glory, and no (i) good thing will he withhold from them that walke vprightly.

12 O Lord of hostes, blessed *is* the man that trusteth in thee.

a *David complaineth that he cannot haue accesse to the Church of God, to make profession of his faith and to profit in religion.*

b *For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.*

c *So that the poore birdes haue more liberty then I.*

d *Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.*

e *That is of mulberrie trees, which was a barren place: signifying that no let can hinder them that are fully bent to come to Christes Church, neither yet that God will euer faile them.*

f *They are neuer wearie, but increase in strength and courage, till they come to Gods house.*

g *That is, for Christes sake, whose figure I represent.*

h *Hee would wish to liue but one day rather in Gods Church, then a thousand among the worldlings.*

i *But will from time to time increase his blessings toward his more and more.*

## PSAL. LXXXV.

1 *Because God withdrewe not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that hee should not leaue the works of his grace vnperfit.* 5 *Next they complaine*

*complaine of their long affliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliverance was a figure of Christs kingdome, vnder the which should be perfite felicitie.*

¶ To him that excelleth. A Psalme *committed* to the sonnes of Korah.

LOrd, thou hast bene (*a*) fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, *and* (*b*) couered all their sinnes, Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the (*c*) fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angrie with vs (*d*) for euer? *and* wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe *and* quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord, and graunt vs thy (*e*) saluation.

8 I will heare what the Lord God will say: for hee will speake (*f*) peace vnto his people, and to his Saints, that they turne not againe to follie.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete: righteousnesse and peace shall kisse *one another*.

11 (*g*) Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 (*h*) Righteousnes shall goe before him, and shall set her steps in the way.

*a They confesse that Gods free mercie was the cause of their deliverance, because he loued the land which he had chosen.*
*b Thou hast buried them that they shall not come into iudgement.*
*c Not onely in withdrawing thy rod but in forgiuing our sinnes, and in touching our hearts to confesse them.*
*d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of exils, they pray vnto God, that according to his nature hee would bee mercifull vnto them.*
*e He confesseth that our saluation commeth onely of Gods mercy.*
*f He will send all prosperitie to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences.*
*g Though for a time God thus exerciseth them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy.*
*h Iustice shall then flourish, and haue free course and passage in euery place.*

PSAL.

1 *Dauid sore afflicted and forsaken of all, prayeth fervently for deliverance: 5 Sometimes rehearsing his miseries 11 Sometimes the mercies received, 11 Desiring also to bee instructed of the Lord, that he may feare him and glorifie his Name. 13 Hee complaineth also of his aduersaries, and requireth to be deliuered from them.*

¶ A Prayer of Dauid.

INcline (*a*) thine eare, O Lord, *and* heare mee: for I am poore and needie.

2 Preserue thou my soule, for I am (*b*) mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Bee mercifull vnto mee, O Lord: for I (*c*) crie vnto thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and (*d*) mercifull, and of great kindnesse vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and (*e*) hearken vnto the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest mee.

8 Among the gods there is none like thee, O Lord, neither there is (*f*) none *that can doe* like thy workes.

9 All nations, whom thou hast made, shall come and (*g*) worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great and doest wonderous things: thou art God alone.

11 (*h*) Teach mee thy way, O Lord, *and* I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercy toward me, and thou hast deli-

*a Dauid persecuted of Saul, thus prayed, leaning the same to the Church as a monument, how to seeke redresse against their miseries.*

*b I am not enemie to them, but pitie them, though they be cruell toward mee.*

*c Which was a sure token that he beleeued that God would deliuer him.*

*d He doeth confesse that God is good to all, but onely mercifull to poore sinners.*

*e By crying and calling continually, he sheweth*

*vnto vs, that we may not bee wearie, though God graunt not foorthwith our requests, but that wee must earnestly, and often call vpon him.*

*f Hee condemneth Idolatrie, forasmuch as they can doe no workes to declare that they are gods.*

*g This proueth that Dauid prayed in the Name of Christ the Messias, of whose kingdome he doeth heere prophesie.*

*h Hee confesseth himself to be ignorant, till God hath taught him, and his heart variable and separate from God, till God knit to him, and confirme it in his obedience.*

uered

uered my soule from (i) the lowest graue.

14 O God, the proud are risen against mee, and the assemblies of violent men haue (k) sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God, and mercifull, slow to anger, and great in kindnesse and trueth.

16 Turne vnto mee, and haue mercy vpon mee: giue thy strength vnto thy seruant, and saue the (l) sonne of thine handmaid.

17 Shew a token of thy goodnesse toward mee: that they which hate mee, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

*i That is, from most great danger of death: ous of the which none, but onely the mighty hand of God, could deliuer him.*

*k Hee sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is a priuiledge to all vice and cruelitie.*

*l Hee boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer beene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household*

## PSAL. LXXXVII.

*1 The holy Ghost promiseth that the condition of the Church, which was in miserie, after the captiuitie of Babylon, should be restored to great excellentie. 4 So that there should be nothing more comfortable, then to be numbred among the members thereof.*

¶ A Psalme or song *committed* to the sonnes of Korah.

GOd *layeth* his (a) foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 (b) Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of (c) Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia. (d) There is he borne.

5 And of Zion it shall be said, (e) Many are borne in her: and he, *euen* the most High shall stablish her.

6 The Lord shall count, when he (f) writeth the people, He was borne there. Selah.

*a God did chuse that place among the hils, to establish Ierusalem and his Temple.*

*b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise.*

*c That is Egypt and these other countreys shall come to the knowledge of God.*

*d It shall be said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.*

*e Out of all quarters they shall come into the Church and be counted as citizens.*

*f When hee calleth by his word them into the Church, whom he had elected and written in his booke.*

7 As well

7 Aswell the singers as the players on instruments shall praise thee: all my (g) springs are in thee.

g *The Prophet setteth his whole affections and comfort in the Church.*

## PSAL. LXXXVIII.

1 *A grieuous complaint of the faithfull, sore afflicted by sickenesse, persecution and aduersitie,* 7 *Being as it were left of God without any consolation:* 13 *Yet he calleth on God by faith, and striueth against desperation,* 18 *Complaining himselfe to be forsaken of all earthly helpe.*

A song or Psalme of * Heman the Ezrahite to giue instruction, *committed* to the sonnes of Korah for him that excelleth vpon Malath (a) Leannoth.

1. King. 4. 31. psal. 5. 3.

a *That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.*

O Lord God of my saluation, I cry day *and* night (b) before thee.

b *Though many cry in their sorrowes, yet they cry not earnestly to God for remedie as he did whom he confessed to be the author of his saluation.*

2 Let my prayer enter into thy presence: encline thine eare vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe downe vnto the pit, *and* am as a man without strength:

5 (c) Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine (d) hand.

6 Thou hast layed me in the lowest pit, in darkenesse, and in the deepe.

7 Thine indignation lieth vpon mee, and thou hast vexed mee with all thy (e) waues. Selah.

8 Thou hast put away mine (f) acquaintance farre from me, *and* made me to be abhorred of them: (g) I am shut vp, and cannot get forth.

c *For he that is dead, is free from all cares and businesses of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.*

d *That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.*

e *The stormes of thy wrath haue ouerwhelmed mee.*

f *Hee attributeth the losse and displeasure of his friends, to Gods prouidence, whereby hee partly punisheth, and partly trieth him.*

9 (h) Mine eye is sorrowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

g *I see none end of my sorrowes.*

h *Mine eyes and face declare my sorrowes.*

10 Wilt thou shew (i) a miracle to the dead? or shall

i *Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, when to saue till they be dead and then raise them vp againe.*

the

the dead rise, and praise thee? Selah.

11 Shall thy louing kindnes be declared in the graue or thy faithfulnesse in destruction?

12 Shall thy wonderous workes bee knowen in the darke? and thy righteousnes in the land (k) of oblivion?

13 But vnto thee haue I cried, O Lord, and early shal my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from mee?

15 I am afflicted and at the point of death: (l) from my youth I suffer thy terrours, doubting of my life.

16 Thine indignations goe ouer mee, and thy feare hath cut mee off.

17 They came round about mee dayly like water, and compassed mee together.

18 My louers and friends hast thou put away from me, and mine acquaintance † hid themselues.

k That is, in the graue, where onely the body lieth without all sense and remembrance.

l I am euer in great dangers and sorowes as though my life should be vtterly cut off euery moment.

† Ebr. were in darknesse.

Euening. PSAL. LXXXIX.

*1 With many words doeth the Prophet praise the goodnes of God, 2; For his testament and couenant that he had made betweene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that in the outward appearance the promise was broken, 46 Finally hee prayeth to bee deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.*

¶ *A Psalme* to giue instruction, of Ethan the Ezrahite.

a Though the horrible confusion of things might cause them to despaire of Gods fauour: yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they sawe none occasion.

I Wil (a) sing the mercies of the Lord for euer: with my mouth wil I declare thy trueth from generation to generation.

2 For I (b) said, Mercie shall bee set vp for euer: thy trueth shalt thou (c) stablish in the very heauens.

3 (d) I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation, Selah.

b As hee that surely beleeued in heart. c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable. d The Prophet sheweth what was the promise of God, wherein he grounded his faith.

5 O Lord,

5 O Lord, euen the (e) heauens shall praise thy wonderous worke: yea, thy trueth in the (f) Congregation of the Saints.

6 For who is equall to the Lord in the heauen? who is like the Lord among the (g) sonnes of the gods?

7 God is very terrible in the assembly of the (h) Saints, and to be reuerenced aboue all, *that are* about him.

8 O Lord God of hostes, who is like vnto thee, which *art* a mighty Lord, and thy trueth *is* about thee?

9 (i) Thou rulest the raging of the Sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine, thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, & all that therein is.

12 Thou hast created the North and the South: (k) Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy righ hand.

14 (l) Righteousnesse and equitie *are* the stablishment of thy throne: mercie and trueth goe before thy face.

15 Blessed *is* the people, that can (m) reioyce *in thee*: they shall walke in the light of thy (n) countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.

17 For thou art the (o) glory of their strength, and by thy fauour our hornes shalbe exalted.

18 For our (p) shield *appertaineth* to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision vnto (q) thine Holy one, and saidest, I haue layde helpe vpon one that is (r) mighty: I haue exalted one chosen out of the people.

e *The Angels shall praise thy power and faithfulnesse in deliuering thy Church.*

f *That is, in the heauens.*

g *Meaning the Angels.*

h *If the Angels tremble before God: much lesse shall the creatures by oppressing the Church, dare set himselfe against God?*

i *For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will hee effectually shew himselfe a mercifull Father and faithfull protector vnto his in Feeling in their consciences that God is their Father.*

k *Tabor is a mountaine West ward from Ierusalem, and Hermon East ward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church.*

l *For hereby he iudgeth the world and sheweth himselfe a mercifull Father and faithfull protector vnto his.*

m *Feeling in their consciences that God is their Father.*

n *They shalbe preserued by his Fatherly prouidence.*

o *In that they are preserued and continue, they ought to giue the praise and glory only to thee.*

p *In that that our King hath power to defend vs, it is the gift of God.*

q *To Samuel and to others, to assure that Dauid was thy chosen one.*

r *Whom I haue both chosen and giuen him strength to execute his office, as Verse 21.*

20 I haue found Dauid my ſeruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand ſhalbe eſtabliſhed with him, and mine arme ſhall ſtrengthen him.

22 The enemie ſhall not oppreſſe him, neither ſhall the wicked hurt him.

23 But I will (*f*) deſtroy his foes before his face, and plague them that hate him.

24 My trueth alſo and my (*t*) mercy *ſhalbe* with him, and in my Name ſhall his (*u*) horne be exalted.

25 I will ſet his hand alſo in the Sea, and his right hand in the (*x*) floods.

26 He ſhall crie vnto me, Thou art my (*y*) Father, my God and the rocke of my ſaluation.

27 Alſo I will make him my firſt borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my couenant ſhall ſtand faſt with him.

29 His ſeede alſo will I make to endure (*z*) for euer, and his throne as the dayes of heauen.

30 *But* if his children forſake my Law, and walke not in my iudgements:

31 * If they breake my ſtatutes, and keepe not my commandements:

32 Then will I viſite their tranſgreſsion with the rod, and their iniquitie with ſtrokes

33 (*a*) Yet my louing kindnes will I not take from him, neither will I falſifie my trueth.

34 My couenant will I not breake, nor (*b*) alter the thing that is gone out of my lips.

35 I haue ſworne once by mine holineſſe, † that I will not faile Dauid, *ſaying*,

36 His ſeed ſhall endure for euer, and his throne *ſhall be* as the ſunne before mee.

37 He ſhalbe eſtabliſhed for euermore as the moone, and *as a* faithfull (*c*) witneſſe in the heauen. Selah.

*f Though there ſhalbe euermore enemies againſt Gods kingdome, yet he promiſeth to ouercome them*

*t I will mercifully performe my promiſes to him, notwithſtanding his infirmities and offences.*

*u His power, glory and eſtate.*

*x He ſhall enioy the land round about.*

*y His excellent dignitie ſhall appeare herein, that he ſhall bee named the ſonne of God and the firſt borne: wherein he is a figure of Chriſt.*

*z Though for the ſinnes of the people the ſtate of this kingdome decayed: yet God reſerued ſtill a root, till he had accompliſhed this promiſe in Chriſt.* 2.Sam.7.14. *a Though the faithfull anſwere not in all points to their profeſſion, yet God will not breake his couenant with them. b For God in promiſing hath reſpect to his mercie, and not to mans power in performing.* † Ebr. If I lie vnto Dauid, which is a maner of oath. *c As long as the ſunne and moone endure, they ſhall be witneſſes to me of this promiſe.*

38 But

38 But thou hast reiected & abhorred, thou hast beene angry with thine anointed.

39 Thou hast (d) broken the couenant of thy seruant, and profaned his (e) crowne, casting it on the ground.

40 Thou hast broken downe all his walles: thou hast laid his fortresses in ruine.

41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his (f) youth hast thou shortned, and couered him with shame. Selah.

46 (g) Lord, how long wilt thou hide thy selfe, for ouer? shall thy wrath burne like fire?

47 Remember (h) of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my (i) bosome of all the mighty people.

51 For (k) thine enemies haue reproched thee, O Lord, because they haue reproched the (l) footesteps of thine Anointed.

52 Praysed be the Lord for euermore. So be it, euen so be it.

*d Because of the horrible confusion of things, the Prophet complaineth to God as though he saw not the performance of his promises. And thus discharging his cares on God, he resisteth doubt and impatiencie.*

*e By this he meaneth the horrible dissipation and renting of the kingdome, which was vnder Jeroboam: or else by the Spirit of prophecie Ethan speaketh of those great miseries, which came soone afterward to passe at ye captiuity of Babylon.*

*f He sheweth that the kingdome fell before it came to perfection or was ripe. g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed. h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou hast to helpe, death will preuent thee. i He meaneth that Gods enemies did not only slander him behinde his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome. k So he calleth them that persecute the Church. l They laugh at vs, which patiently waite for the comming of thy Christ.*

## PSAL. XC. Morning.

*1 Moses in his prayer setteth before vs the eternall fauour of God towards his. 3 Who are neither admonished by*

*the brutishe of their life, 7 Nor by his plagues is he thankefull, 12 Therefore Moses prayeth God to turne their hearts and continue his mercies toward them, as their posteritie for euer.*

¶ A prayer of Moses, the (*a*) man of God.

LOrd, thou hast beene our (*b*) habitation from generation to generation.

2 Before the (*c*) mountaines were made, and *before* thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art *our* God.

3 Thou (*d*) turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam.

4 (*e*) For a thousand yeeres in thy sight *are* as yesterday when it is past, and *as* a watch in the night.

5 Thou hast (*f*) ouerflowed them, they are *as* a sleepe: in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, *but* in the euening it is cut downe and withereth.

7 For wee (*g*) are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, *and* our secrete sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wee haue (*h*) spent our yeeres as a thought.

10 The time of our life *is* threescore yeeres and ten, and if they be of strength, (*i*) fourescore yeeres: yet their strength *is* but labour and sorrow: for it is cut off quickly, and we flee away.

11 (*k*) Who knoweth the power of thy wrath? for according to thy feare *is* thine anger.

12 Teach vs so to number our dayes, that wee may apply *our* hearts vnto (*l*) wisedome.

13 Returne

*a Thus the scripture vseth to call the Prophets.*

*b Thou hast bene as an house and defence vnto vs in all our troubles and trauels now this foure hundreth yeeres.*

*c Thou hast chosen vs to be thy people before the foundations of the world were laide.*

*d Moses by lamenting the frailtie and shortnes of mans life, moueth God to pitie.*

*e Though man thinke his life long, which is indeede most short, yea though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.*

*f Thou takest them away suddenly as with a flood.*

*g Thou caldest vs by thy rodde to consider the shortnesse of our life, and for our sinne thou abbridgest our dayes.*

*h Our dayes are not onely short, but miserable, forasmuch as our sinnes daily prouoke thy wrath.*

*i Meaning, according to the common state of life.*

*k If mans life for the brutishe bee miserable, much more if thy wrath lie vpon it, as they which feare thee, onely know.*

*l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.*

13 Returne (O Lord,) (m) how long? and be ‖ pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad in all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, *and according* to the yeeres that wee haue seene euill.

16 (n) Let thy worke bee seene toward thy seruants, and thy glory vpon their (o) children.

17 And let the (p) beautie of the Lord our God bee vpon vs, and (q) direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

m *Meaning, wilt thou bee angry?*

‖ Or, take comfort in thy seruants?

n *Euen thy mercy, which is thy chiefest worke.*

o *As Gods promises appertained aswell to their posteritie, as to them, so Moses prayeth for the posteritie.*

p *Meaning, that it was obscured, when hee ceased to doe good to his Church.*

q *For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.*

## PSAL. XCI.

*1 Here is described in what assurance he liueth that putteth his whole trust in God and committes himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him and trust in him, to deliuer them, and giue them immortall glory.*

WHo so dwelleth in the (a) secret of the most High, shall abide in the shadow of the Almightie.

2 (b) I will say vnto the Lord, O mine hope, and my fortresse: *he is* my God, in him will I trust.

3 Surely he will deliuer thee from the (c) snare of the hunter, *and* from the noisome pestilence.

4 He will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his (d) trueth shall bee thy shield and buckler

5 (e) Thou shalt not bee afrayd of the feare of the night, *nor* of the arrow that flieth by day:

6 *Nor* of the pestilence that walketh in the darknes: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, *but* it shall not come neere thee.

a *Hee that maketh God his defence and trust, shall perceiue his protection to be a most sure safegard.*

b *Being assured of this protection, hee prayeth vnto the Lord.*

c *That is, Gods helpe is most readie for vs, whether Satan assaile vs secretly, which hee calleth a snare: or openly, which is here meant by the pestilence.*

d *That is, his faithfull keeping of promise to helpe thee in thy necessitie.*

e *The care that God hath ouer his, is most sufficient to defend them from all danger.*

*f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shal see it at that day, when all things shall be reuealed.*

8 Doubtlesse with thine (*f*) eyes shalt thou beholde and see the reward of the wicked.

9 For thou *hast said*, The Lord *is* mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

*g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.*

11 (*g*) For hee shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke vpon the lyon and aspe: the (*h*) yong lyon and the dragon shalt thou tread vnder feet.

14 (*i*) Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath knowen my Name.

15 He shall call vpon mee, and I will heare him: I will bee with him in trouble: I will deliuer him, and glorifie him.

16 With (*k*) long life will I satisfie him, and shew him my saluation.

*h Thou shalt not onely bee preserued from all euill, but ouercome it whether it bee secret or open. i To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For hee is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.*

## PSAL. XCII.

*1 This Psalme was made to bee sung on the Sabbath, to stirre vp the people to acknowledge God and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when his most flourishing shall most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.*

¶ A Psalme or song for the (*a*) Sabbath day.

*a Which teacheth that the vse of the Sabbath standeth in praising God and not onely in ceasing from worke.*

IT is a good thing to praise the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the (*b*) morning, and thy trueth in the night,

*b For Gods mercy and fidelitie in his promises toward his, binde them to praise him continually both day and night.*

3 Vpon

3 Vpon an (c) instrument of ten strings, and vpon the viole with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy (d) works, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An (e) vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall bee destroyed for euer.

8 But thou, O Lord, art (f) most high for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall bee destroyed.

10 (g) But thou shalt exalt mine horne, like the vnicornes, and I shall be anointed with fresh oyle.

11 Mine eye also shall see *my desire* against mine enemies: and mine eares shall heare *my wish* against the wicked, that rise vp against mee.

12 The righteous shall (h) flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring foorth fruit in *their* (i) age: they shalbe fat and flourishing,

15 To declare that the Lord my rocke is righteous, and that none iniquitie *is* in him.

*c These instruments were then permitted, but at Christs comming abolished.*

*d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.*

*e That is, the wicked consider not Gods works nor his iudgements against them, and therefore most iustly perish.*

*f Thy iudgements are most constant against the wicked, and passe our reach.*

*g Thou wilt strengthen them with all power, and blesse them with all felicitie.*

*h Though the faithfull seeme to wither and be cut downe by the wicked: yet they shall grow againe and flourish in the Church of God, as the cedars doe in mount Lebanon.* *i The children of God shall haue a power about nature, and they shall bring forth most fresh fruits.*

## PSAL. XCIII. Euening.

*1 He praiseth the power of God in the creation of the world, and beateth downe all people which lift them vp against his maiestie, 5 And prouoketh to consider his promises.*

THE Lord (a) reigneth, and is clothed with maiestie: the Lord is clothed, & girded with power: the world

*a As God by his power and wisedome hath made and gouerneth the world: so must the same le our defence against all enemies and dangers.*

also shalbe established, that it cannot bee mooued.

*b Wherein thou sittest and gouernest the world.*

2 Thy (*b*) throne is established of old: thou art from euerlasting.

*c Gods power appeareth in ruling the furious waters.*

3 (*c*) The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea *are* marueilous through the noyse of many waters, *yet* the Lord on high is more mightie.

*d Besides Gods power and wisedome in creating and gouerning, his great mercie also appeareth in that he hath giuen his people his word and couenant.*

5 Thy (*d*) testimonies are very sure: holinesse becommeth thine house, O Lord for euer.

## PSAL. XCIIII.

*1 Hee prayeth vnto God against the violence and arrogancie of tyrants. 10 Warning them of Gods iudgements. 12 Then doth hee comfort the afflicted by the good issue of their afflictions, as hee felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.*

*a Whose office it is to take vengeance on the wicked.*

*b Shew by effect that thou art iudge of the world to punish the wicked.*

*c That is, braggs of their cruelties and oppressions: or esteeme themselues alone all other.*

*d Seeing the Church was then so sore oppressed, it ought not to seeme straunger to vs, if wee see it so now, and therefore we must call to God to take our cause in hand.*

O Lord God (*a*) the auenger, O God the auenger, shew thy selfe (*b*) clearely.

2 Exalt thy selfe, O Iudge of the world, *and* render a reward to the proud.

3 Lord how long shall the wicked, how long shall the wicked (*c*) triumph?

4 They prate *and* speake fiercely: all the workers of iniquitie vaunt themselues.

5 They (*d*) smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widowe and the stranger, and murther the fatherlesse.

7 (*e*) Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Vnderstand ye vnwise among the people: and yee fooles, when will ye be wise?

9 He that (*f*) planted the eare, shall he not heare? or he that formed the eye, shall he not see?

*e Hee sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholly to doe wickedly.*

*f Hee sheweth that it is impossible, but God should heare, see and vnderstand their wickednesse.*

10 Or

10 Or he that chastiseth the (g) nations, shall he not correct? hee that teacheth man knowledge, *shall hee not know?*

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed *is* the man, whom thou (h) chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest give him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For (i) iudgement shall returne to iustice, and all the vpright in heart *shall follow* after it.

16 Who will rise vp with mee against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not (k) holpen mee, my soule had almost dwelt in silence.

18 When I saide, (l) My foote slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my (m) thoughtes in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie (n) fellowship with thee, which forgeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompence them their wickednesse, and (o) destroy them in their owne malice: *yea*, the Lord our God shall destroy them.

*g If God punish whole nations for their sinnes, it is meere folly for any one man, or else a fewe to thinke that God will spare them.*

*h God hath care ouer his and chastiseth them for their wealth, that they should not perish for euer with the wicked.*

*i God will restore the gouernments of things to their right vse, and then the godly shall followe him cheerefully.*

*k He complaineth of them which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile.*

*l When I thought there was no way but death.* *m In my trouble and distresse I euer found thy present helpe.* *n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God.* *o It is a great token of Gods indowement, when the purpose of the wicked is broken, but most when they are destroyed in their owne malice.*

## PSAL. XCV. Morning.

*1 An earnest exhortation to praise God, 4 For the gouernment of the world, and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the land of promise.*

COme, let vs reioyce vnto the Lorde: let vs sing (a) aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loude vnto him with Psalmes.

3 For the Lord is a great God, and a great King aboue all (b) gods.

4 In whose hand are the deepe places of the earth, and the (c) heights of the mountaines are his:

5 To whom the Sea belongeth: for he made it, and his hands formed the drie land.

6 Come, let vs (d) worship and fall downe, and kneele before the Lord our maker.

7 For hee is our God, and wee are the people of his pasture, and the sheepe of his (e) hand: to day, if ye will heare his voyce,

8 (f) Harden not your heart, as ‖ in Meribah, and as in the day of ‖ Massah in the wilderneſſe,

9 Where your fathers * tempted mee, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with this generation, and said, They are a people that (g) erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wroth, saying, Surely they shall not enter into my (h) rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thankes giuing.

b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth.

c All things are gouerned by his prouidence.

d By these three wordes he signifieth one thing: meaning, that they must wholly giue themselues to serue God.

e That is, the flocke whom he gouerneth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voyce.

f By the contemning of Gods word. ‖ Or, in strife: whereof the place was so called.

* Or, tentation, reade Exo.17.7. Exo.17.2. num.14.22.

g They were without iudgement and reason.

h That is, into the land of Canaan, where he promised them rest.

## PSAL. XCVI.

*1 An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdome of Christ.*

SIng (a) vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.

4 For the Lord is (b) great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people *are* ‖ idoles: but the Lord (c) made the heauens.

6 (d) Strength and glory *are* before him: power and beautie *are* in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and (e) power.

8 Giue vnto the Lord the glory of his Name: bring (f) an offering, and enter into his courts.

9 Worship the Lorde in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the (g) nations, The Lord reigneth: surely the world shalbe stable, *and* not mooue, *and* he shall iudge the people (h) in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad, let the sea roare, and all that therein is.

12 Let the field bee ioyfull, and all that is in it: let all the (i) trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousnesse, and the people in his troeth.

*b Seeing hee hath reuealed himselfe to all nations contrary to their own expectation, they ought all to worship him contrary to their owne imagination, and onely as he hath appointed.*

‖ Or, vanities.

*c Then the idoles or whatsoeuer made not the heauens, are not God.*

*d God cannot be knowne, but by his strength and glory: the signes whereof appeare in his Sanctuarie.* *e As by experience yee see that it is onely due vnto him.* *f By offering vp your selues wholly vnto God, declare that you worship him onely.* *g Hee propheciech that the Gentiles shall be partakers with the Iewes of Gods promises.* *h Hee shall regenerate them a new with his Spirit, and restore them to the image of God.* *i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more wee, from whom he hath taken malediction and sinne.*

## PSAL. XCVII.

*1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the reprobate and idolaters, 8 And ioyfull to the iust, whom hee exhorteth to innocencie, 12 To reioycing and thankesgiuing.*

THe (a) Lord reigneth: let the earth reioyce: let the (b) multitude of the yles be glad

2 (c) Cloudes & darkenes *are* round about him: righteousnesse

*a He sheweth that where God reigneth, there is all felicitie and spirituall ioy.* *b For the Gospell shall not be onely preached in Iudea, but through all ylets and countries.* *c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.*

*d This feare bringeth not the wicked to true obedience, but maketh them to runne away from God.*

teousnesse & iudgement *are* the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was (*d*) afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

*e He signifieth that Gods iudgements are in a readines to destroy the idolaters.*

6 The heauens declare his righteousnesse, and all the people see his glory.

*f Let all that which is esteemed in the world fall downe before him.*

7 (*e*) Confounded be all they that serue grauen images, *and* that glory in idoles: worship him (*f*) all ye gods.

*g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.*

8 Zion heard of it, and was glad: and the (*g*) daughters of Iudah reioyced, because of thy iudgemẽts, O Lord.

9 For thou Lord art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that (*h*) loue the Lord, hate euill: hee preserueth the soules of his Saints: hee will deliuer them from the hand of the wicked.

11 (*i*) Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holy (*k*) remembrance.

*h Hee requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp in store for them. k Be mindfull of his benefits, and onely trust in his defence.*

## PSAL. XCVIII. Euening

*1 An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ, 10 By whom he hath communicated his saluation to all nations.*

¶ A Psalme.

*a That is, some song newly made in token of their wonderfull deliuerance by Christ. Isa. 59 16. b Hee preuenteth his Church miraculously. c For the deliuerance of his Church.*

(*a*) SIng vnto the Lord a new song: for hee hath done marueilous things: * his right hand, and his holy (*b*) arme haue gotten him the victorie.

2 The Lord declared his (*c*) saluation: his righteousnes

hath

hath he reuealed in the sight of the nations.

3 Hee hath (*d*) remembred his mercy and his trueth toward the house of Israel: all the endes of the earth haue seene the saluation of our God.

4 All the earth, sing yee loud vnto the Lord: crie out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With (*e*) shalmes and sound of trumpets sing loud before the Lord the king.

7 Let the sea roare, and all that therein is: the world, and they that dwell therein.

8 Let the floods clap their handes, and let the mountaines reioyce together.

9 Before the Lord: for he is come to iudge the earth: with righteousnesse shall he iudge the world, and the people with equitie.

*d God wil moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promise.*

*e By this repetition and earnest exhortation to giue praises with instruments, and all is of the dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.*

## PSAL. XCIX.

*1 He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same to serue the Lord, 6 Following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God were heard in their prayers.*

THe Lord reigneth, let the (*a*) people tremble: he sitteth betweene the *Cherubims: let the earth be moued.

2 The Lord is great in Zion, and hee is high aboue all the people.

3 They shall (*b*) praise thy great and fearefull Name (*for* it is holy)

4 And the Kings power, that loueth iudgement: *for* thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his (*c*) footestoole: *for* he is holy.

6 Moses and Aaron *were* among his Priests (*d*) and Samuel among such as cal vpon his Name: these called vpon the Lord, and he heard them.

*a When God deliuereth his Church, all the enemies shal haue cause to tremble.* Exod. 25. 22.

*b Though the wicked rage against God, yet the godly shall praise his name for mighty power.*

*c That is, before his Temple or Arke where he promised to heare, when they worshipped him, as now hee promiseth his spirituall presence, wheresoeuer his Church is assembled.*

*d Vnder these three hee comprehendeth the whole people of Israel, with whom God made his promes.*

7 He

7 He spake vnto them in the cloudy pillar, they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for (e) their inuentions.

9 Exalt the Lord our God and fall downe before his holy mountaine: for the Lord our God is holy.

*g For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.*

## PSALM. C.

*1 He exhorteth all to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his Name.*

¶ A Psalme of praise.

SIng (a) ye loude vnto the Lord, all the earth.

2 Serue the Lord with gladnesse: come before him with ioy fulnesse.

3 Know ye that euen the Lord is God: he hath (b) made vs, and not we our selues: *we are* his people, & the sheepe of his pasture.

4 (c) Enter into his gates with prayse, *and* into his courts with reioycing: praise him *and* blesse his Name.

5 For the Lord is good: his mercie is (d) euerlasting, and his trueth *is* from generation to generation.

*a He prophecieth that Gods benefit in calling the Gentiles shall be so great, that they shall haue wonderfull occasion to praise his mercy and reioyce*

*b Hee chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people. c He sheweth that God will not bee worshipped, but by that meane, which he hath appointed. d He declareth that we ought neuer to be weary in praysing him, seeing his mercies toward vs last for euer.*

## PSALM. CI.

*1 Dauid describeth what gouernement he will obserue in his house and kingdome. 5 Hee will punish and correct, by rooting foorth the wicked, 6 And cherishing the godly persons.*

A Psalme of Danid.

I Will (a) sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfite way (b) till thou commest to mee: I will walke in the vprightnesse of mine heart in the middes of mine house.

*a Dauid considereth what maner of King hee would be, when God should place him in the throne, promising openly, that hee would be mercifull and iust, b Though as yet thou deferrest to place mee in the kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse, being a priuate man.*

3 I will

3 I will set no wicked thing before mine eyes: I hate (c) the worke of them that fall away: it shall not cleane vnto me.

4 A froward heart shall depart from me: I will know none euill.

5 Him, that priuily (d) slandereth his neighbour, will I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shalbe vnto the (e) faithfull of the land, that they may dwell with me: he that walketh in a perfite way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies shall not remaine in my sight.

8 (f) Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

c *Hee sheweth that magistrates doe not their duties except they be enemies to all vice.*

d *In promising to punish these vices, which are most pernicious in them that are about Kings, he declareth that hee will punish all.*

e *Hee sheweth what is the true vse of the sword: to punish the wicked and to maintaine the good.* f *Magistrates must immediately punish vice, least it growe to further inconuenience, and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?*

## PSAL. CII. Morning.

*1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stablishit of the Church.*

¶ A prayer (a) of the afflicted, when hee shall be in distresse, and powre foorth his meditation before the Lord.

O Lord, heare my prayer, and let my (b) crie come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto mee: when I call, make haste to heare me.

3 For my dayes are (c) consumed like smoke, and my bones are burnt like an herth.

4 Mine heart is smitten and withered like grasse, because I forgate (d) to eate my bread.

a *Whereby is signified, that albeit we bee in neuer so great miseries, yet there is euer place left for prayer.*

b *He declareth that in our prayer we must liuely feele that, which we desire, and stedfastly beleeue to obtaine.* c *These excessiue kindes of speach shewe how much the affliction of the Church ought to wound the hearts of the godly.*

d *My sorrowes were so great, that I passed not for mine ordinarie food.*

*e Euer mourning & solitarie, casting out feareful cries.*

*f Haue conspired my death.*

*g I haue not refused out of my mourning to take my refection.*

*h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.*

*i Howsoeuer we be fraile: yet thy promes is sure, and the remembrance thereof shall confirme vs for euer.*

*k That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Ier. 29. 12.*

*l The more that the Church is in miserie and desolation, the more ought the faithful to loue & pitie it.*

5 For the voyce of my groning my bones doe cleaue to my skinne.

6 I am like a (*e*) pelicane of the wilderne: I am like an owle of the deserts.

7 I watch and am as a sparrowe alone vpon the house toppe.

8 Mine enemies reuile me daily, *and* they that rage against me, haue (*f*) sworne against me.

9 Surely I haue (*g*) eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine (*h*) indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes *are* like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest (*i*) remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise *and* haue mercy vpon Zion: for the time to haue mercie thereon, for the (*k*) appointed time is come.

14 For thy seruants delight in the (*l*) stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lord shall builde vp Zion, *and* shall appeare (*m*) in his glory,

17 *And* shal turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall bee written for the generation to come: and the people, which shall be (*n*) created, shall praise the Lord.

19 For he hath looked downe from the height of his Sanctuary: out of the heauen did the Lord beholde the earth,

20 That he might heare the mourning of the prisoner, and deliuer the (*o*) children of death:

21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem,

*m That is, When he shall haue drawen his Church out of the darkenesse of death.* *n The deliuerance of the Church is a most excellent benefite, and therefore hee compareth it to a newe creation: for in their banishment the body of the Church seemed to haue beene dead, which by deliuerance was as it were created anewe.* *o Who now in their banishment could looke for nothing but death.*

22 When

22 When the people shall bee gathered (p) together, and the kingdomes to serue the Lord.

23 Hee (q) abated my strength in the way, and shortned my dayes.

24 And I saide, O my God, take mee not away in the middes of my dayes: thy yeeres endure from generation to generation.

25 Thou hast aforetime laide the foundation of the earth, and the heauens are the worke of thine hands.

26 (r) They shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue, and their seede shall stand (s) fast in thy sight.

p *He sheweth that Gods Name is neuer more praised, the when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.*

q *The Church laments that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes.*

r *If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.*

s *Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.*

## PSAL. CIII.

*1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.*

¶ *A Psalme of Dauid.*

MY soule, (a) praise thou the Lord, and all that is within me *praise* his holy Name.

2 My soule, praise thou the Lord, and forget not all his benefites.

3 Which (b) forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the (c) graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy (d) youth is renued like the egles.

a *He wakeneth his dulneſſe to praise God, shewing that both vnderstanding and affections, minde and heart are too lisle to set forth his praise*

b *That is the beginning and chiefest of all benefits: remission of sinne.*

c *For before that wee haue remission of our sinnes, we are as dead men in the graue.*

d *As the egle when her beake ouergroweth, sucketh blood, and so is renewed in strength: euen so God miraculously giueth strength to his Church aboue all mans expectation.*

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

*e As to his chiefe minister, and next to his people.*

7 Hee made his wayes knowen vnto (*e*) Moses, and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy, slowe to anger and of great kindnesse.

*f He sheweth first his seuere iudgements, but so soone as the sinner is humbled, he receiueth him to mercie.*

9 He will not alway (*f*) chide, neither keepe *his* anger for euer.

*g We haue prouoked by continuall experience, that his mercie hath euer prevailed against our offences.*

10 He hath not (*g*) dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

*h As great as the world is, so full is it of signes of Gods mercies toward his faithfull when he hath remooued their sinnes.*

12 As farre as (*h*) the East is from the West: so farre hath he remoued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of (*i*) man are as grasse: as a flower of the field so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lord *endureth* for euer and euer vpon them that feare him, and his (*k*) righteousnesse vpon childrens children,

18 Vnto them that keepe his (*l*) couenant, and thinke vpon his commandements to doe them.

*i He declareth that man hath nothing in himselfe to moone God to mercy, but only the confession of his infirmitie, and miserie.*

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all

20 Praise the Lord, yee (*m*) his Angels, that excell in strength, that do his commandement in obeying the voice of his word.

21 Praise the Lord, all ye his hosts ye his seruants that doe his pleasure.

22 Praise the Lord, all yee his workes, in all places of his dominion: my soule, praise thou the Lord.

*k His iust and faithfull keeping of his promes. l To whom hee giueth grace to feare him, and to obey his word. m In that that we, which naturally are slowe to praise God, exhort the Angels, which willingly doe it, wee stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.*

PSAL.

1 *An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his maruilous prouidence,* 35 *Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.*

MY soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art (*a*) clothed with glorie and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which (*b*) maketh the spirits his messengers, and a flaming fire his ministers.

5 Hee set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coueredst it with the (*c*) deepe as with a garment: the (*d*) waters woulde stande about the mountaines.

7 *But* at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 *And* the mountaines ascend, & the valleys descend to the place which thou hast established for them.

9 *But* thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 He sendeth the springs into the valleyes, which run betweene the mountaines.

11 They shall giue drinke to all the (*e*) beastes of the field, and the wild asses shall quench their thirst.

12 By these (*f*) springs shall the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his (*g*) chambers, and the earth is filled with the fruite of thy workes.

14 Hee causeth graffe to growe for the cattell, and

*a The Prophet sheweth that we need not to enter into the heauens to seeke God, for as much as all the order of nature, with the proprietie and placing of the elements, are most liuely vnto vs to set his maiestie in.*

*b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Heb. 1. 7. beholdeth in this glasse how the very Angels also are obedient to his commandement.*

*c Thou makest the sea to be an ornament vnto the earth.*

*d If by thy power thou didst not bridle the rage of the waters, it were not possible. But the whole world should be destroyed.*

*e If God prouide for the verie beastes, much more will hee extend his prouide tcare to man.*

*f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.*

*g From the cloudes.*

herbe

herbe for the vse of (*h*) man, that hee may bring foorth bread out of the earth,

15 And wine *that* maketh glad the heart of man, *and* oyle to make the face to shine, and bread *that* strengtheneth mans heart.

16 The high trees are satisfied, *euen* the cedars of Lebanon, which he hath planted.

17 That the birdes may make there nestes there: the storke dwelleth in the firre trees.

18 The hie mountaines *are* for the ‖ goates: the rockes *are* a refuge for the conies.

19 He appoynteth the (*i*) moone for certain seasons: (*k*) the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beasts of the forest creepe foorth.

21 The lions roare after their pray, and seeke their meate (*l*) at God.

22 *When* the sunne riseth, they retire, and couch in their dennes.

23 (*m*) *Then* goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how (*n*) manifold are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 *So is* this sea great and wide: *for* therein *are* things creeping innumerable, both small beasts and great.

26 There goe the shippes, *yea*, that ‖ Leuiathan, whom thou hast made to play therein.

27 (*o*) All these waite vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them *and* they gather it: thou openest thine hand', *and* they are filled with good things.

29 *But if* thou (*p*) hide thy face, they are troubled: *if* thou take away their breath, they die and returne to their dust.

*h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as herbes & other meate: but also things to reioyce and comfort him, as wine and oyle or ointments.*

‖ Or, does, roes, and such like.

*i As to separate the night from the day, and to note dayes, moneths and yeeres.*

*k That is, by his course, either farre or neere, it noteth sommer winter and other seasons.*

*l That is, they ouely find meate according to Gods prouidence, who careth euen for the brutte beasts.*

*m To wit, when the day springeth: for the light is as it were a shielde to defend man against the tyrannie and fiercenesse of beastes.* *n Hee confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.* ‖ Or, whale. *o God is a most nourishing Father, who prouideth for all creatures their dayly foode.* *p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.*

30. Against

30 Againe if thou (q) send foorth thy spirit, they are created, and thou reneweſt the face of the earth.

31 Glory bee to the Lord for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth, and it trembleth: hee toucheth the mountaines, and they (r) smoke.

33 I will ſing vnto the Lord all my life: I will praiſe my God, while I liue.

34 Let my words be acceptable vnto him: I will reioyce in the Lord.

35 Let the ſinners be (ſ) conſumed out of the earth, and the wicked till there be no more: O my ſoule, praiſe thou the Lord. Praiſe ye the Lord.

q As the ſtraith of creatures ſheweth that wee are nothing of our ſelues: ſo their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth ſtrength to the earth, but his ſeuere countenance burneth the mountaines.

ſ Who infect the world, and ſo cauſe God that he cannot reioyce in his workes.

## PSAL. CV. Morning

1 *He praiſeth the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelfe, and hauing choſen them, neuer ceaſeth to doe them good, euen for his promiſe ſake.*

PRaiſe the Lord, and call vpon his Name: (a) declare his workes among the people.

2 Sing vnto him, ſing praiſe vnto him, and talke of all his wonderous worke.

3 Reioyce in his holy Name: let the heart of them that ſeeke the Lord reioyce.

4 Seeke the Lord and his (b) ſtrength: ſeeke his face continually.

5 Remember his (c) marueilous workes, that hee hath done, his wonders and the (d) iudgements of his mouth.

6 Ye ſeede of Abraham his ſeruant, ye children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements are through all the earth.

a Foraſmuch as the Iſraelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to ſhew themſelues mindfull by thanke-giuing.

b By the ſtrength and face, he meaneth the Arke where God declared his power and preſence

c Which hee hath wrought in the deliuerance of his people.

d Because his power was therby as liuely declared, as if he ſhould haue declared it by mouth.

7 Hee is the Lord our God: his iudgements are through all the earth.

*e The promise which God made to Abraham to be his God, and the God of his seede after him, hee renued and repeated it againe to his seede after him*

8 He hath alway remembred his couenant *and* promise, that he made to a thousand generations.

9 *Euen* that which he (*e*) made with Abraham, and his othe vnto Izhak:

10 And *since* hath confirmed it to Iaakob for a lawe, *and* to Israel for an euerlasting couenant.

11 Saying, (*f*) Vnto thee will I giue the land of Canaan the lot of your inheritance.

*f Hee sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.*

12 Albeit they were fewe in number, *yea*, very fewe and strangers in the land.

13 And walked about from nation vnto nation, from one kingdome to another people.

*g That is, the King of Egypt and the King of Gerar, Gen 12. 17, and 20. 3.*

14 *Yet* suffered hee no man to doe them wrong, but reproued (*g*) Kings for their sakes, *saying*,

*h Those whom I haue sanctified, to be my people.*

15 Touch not mine (*h*) annoynted, and do my (*i*) Prophets no harme.

*i Meaning the olde fathers, to whom God shewed himselfe plainely, and who were setters forth of his word.*

16 Moreouer hee called a famine vpon the land, *and* vtterly brake the (*k*) staffe of bread.

17 *But* hee sent a man before them: Ioseph was solde for a slaue.

18 They held his feete in the stockes, *and* he was laide in yrons.

19 Vntill (*l*) his appointed time came, *and* the counsell of the Lord had tryed him.

20 The King sent and loosed him: *euen* the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance.

22 That he should binde his (*m*) princes vnto his will, and teach his ancients wisedome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressours.

25 (*n*) He turned their heart to hate his people, and

*k Either by sending scarcitie, or by taking away the strength and nourishment thereof.*

*l So long he suffered aduersitie, as God had appointed and as he had tried sufficiently his patience.*

*m That the very princes of the countrey should be at Ioseph commandement, and learne wisedome at him.*

*n So it is in God, either to mooue the hearts of the wicked to loue or to hate Gods children.*

o deale craftily with his seruants.

26 *Then* sent hee Moses his seruant, *and* Aaron whom he had chosen.

27 They shewed among them the message of his signs, and wonders in the land of Ham.

28 Hee sent darkenesse, and made it darke: and they were not (o) disobedient vnto his commission.

29 * He turned their waters into blood, and slew their fish,

30 * Their land brought forth frogs, *euen* in their Kings chambers

31 *He* (p) spake, and there came swarmes of flies, *and* lice in all their quarters.

32 Hee gaue them (q) haile for raine, *and* flames of fire in their land.

33 He smote their vines also and their figge trees, and brake downe the trees in their coastes.

34 (r) Hee spake, and the grashoppers came, and caterpillars innumerable.

35 And did eate vp all the grasse in their land, and deuoured the fruit of their ground.

36 * He smote also the first borne in their land, *euen* the beginning of all their strength.

37 He brought them forth also with siluer and gold, and there was (s) none feeble among their tribes.

38 Egypt was (t) glad at their departing: for the feare of them had fallen vpon them.

39 He spied a cloude to be a couering, and fire to giue light in the night.

40 They (u) asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, *and* ranne in the dry places *like* a riuer.

42 For he remembred his holy (x) promise to Abraham his seruant.

43 And he brought forth his people with (y) ioy, *and* his chosen with gladnesse,

o *Meaning Moses and Aaron.*

Exod. 7. 20.

Exod. 8. 6.

p *So that their vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.*

q *It was strange to see raine in Egypt, much more it was fearefull to see haile.*

r *Hee sheweth that all creatures are armed against man, when God is his enemie: as at his commandment the grashoppers destroyed the land.* Exod. 10. 29.

s *When their enemies (els Gods plagues) his children by his prouidence were exempted.* t *For Gods plagues caused them rather to depart with the Israelites then with their liues.* u *Not for necessitie, but for satisfying of their lust.* x *Which hee confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.* y *When the Egyptians lamented and were destroyed.*

44 And gaue them the land of the heathen, and they tooke the labours of the people in possession.

45 That they might (r) keepe his statutes, and obserue his Lawes. Praise ye the Lord.

r This is the end, why God preserueth his Church, because they should worship, and call vpon him in this world.

## Euening. PSAL. CVI.

1 The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold mercies of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They do pray and desire to bee gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Prayse ye the Lord.

a The Prophet exhorteth the people to praise God for his benefites past, that thereby their minds may bee strengthened against all present troubles and dispaire.

PRayse (a) yee the Lord because hee is good, for his mercie endureth for euer.

2 Who can expresse the noble actes of the Lord, or shew forth all his praise?

3 Blessed are they that (b) keepe iudgement, and do righteousnesse at all times.

4 Remember me, O Lord, with the (c) fauour of thy people: visite me with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue (d) sinned with our fathers: wee haue committed iniquitie, and done wickedly.

b He sheweth that it is not enough to praise God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the sea, euen at the red sea.

8 Neuertheleſſe hee (e) saued them for his Names sake, that he might make his power to be knowen.

c Let the good will that thou beayest to thy people extend vnto me, that thereby I may be receiued into the number of thine. d By earnest confession as well of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them. e The inestimable goodnesse of God appeareth in this, that he would change the order of nature, rather then his people should not be deliuered, although they were wicked.

9 And

9 And he rebuked the red sea, and it was dryed vp, and he led them in the deepe, as in the wildernesse.
10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemie.
11 *And the waters couered their oppressours: not one of them was left.
12 Then (f) beleeued they his words, and sang praise vnto him.
13 But incontinently they forgate his workes: they waited not for (g) counsell,
14 But lusted with concupiscence in the wildernesse, and tempted God in the desert.
15 Then he gaue them their desire: but he sent (h) leannesse into their soule.
16 They enuied Moses also in the tentes, and Aaron the holy one of the Lord.
17 Therefore the earth opened & (i) swallowed vp Dathan, and couered the company of Abiram.
18 And the fire was kindled in their assembly: the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worshipped the molten image.
20 Thus they turned their (k) glory into the similitude of a bullocke, that eateth grasse.
21 They forgat God their Sauiour, which had done great things in Egypt,
22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.
23 Therefore he minded to destroy them, had (l) not Moses his chosen stand in the breach before him to turne away his wrath, least he should destroy them.
24 Also they contemned that (m) pleasant lande, and beleeued not his word,
25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.
26 Therefore (n) he lifted vp his hand against them, to destroy them in the wildernesse,

Exod. 14.

f The wonderfull workes of God caused them to beleeue for a time, and to praise him.
g They would preuent his wisedome and prouidence.
h The abundance that God gaue them, profited not, but made them pine away, because God cursed it.
i By the greatnesse of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebell against him.
k He sheweth that all idolaters renounce God to bee their glory, when in stead of him they worship any creature, much more wood, stone, mettall or calues.
l If Moses by his intercession had not obtained Gods fauour against their rebellions.
m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
n That is, bee sware. Sometime also it meaneth to punish.

27 nd to destroy their seede among the nations, and to scatter them throughout the countries.

28 They ioyned themselues also vnto (o) Baal peor, and did eate the offerings of the (p) dead.

29 Thus they (q) prouoked *him* vnto anger with their owne inuentions, and the plague brake in vppon them.

30 But (r) Phinehas stood vp, and executed iudgement, and the plague was stayed.

31 * And it was (s) imputed vnto him for righteousnesse from generation to generation for euer.

32 They angred him also at the water of [a] Meribah, so that (t) Moses was punished for their sakes.

33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their workes.

36 And serued their idoles, which were their ruine.

37 Yea they offered their (u) sonnes, and their daughters vnto deuils.

38 And shed innocent blood, *euen* the blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went (x) a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

o) Which was the Idole of the Moabites.

p) Sacrifices offered to the dead idoles,

q) Signifying, that whatsoeuer man inuenteth of himselfe to serue God by.

r) detestable and prouoketh his anger.

s) When all other neglected Gods glory, he in his zeale killed the adulterers and preuented Gods wrath. Nom. 25. 13.

t) This also declareth his liuely faith, and for his faiths sake was accepted Nom. 20. 13. psal. 95. 8.

u) If so notable a Prophet of God escaped not punishment though other s. prouoked him to sinne, how much more shall they be subiect to Gods iudgment, which cause Gods children to sinne?

x) Hee sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature. whereas Gods word cannot obtaine most small things.

x) Then true chastitie is to cleaue wholy and onely vnto God.

43 Many

43 Many (y) a time did he deliuer them: but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet hee ſaw when they were in affliction, and hee heard their crie.

45 And hee remembred his couenant toward them, and (z) repented according to the multitude of his mercies,

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and (a) gather vs from among the heathen, that we may praiſe thine holy Name, and glorie in thy praiſe.

48 Bleſſed *be* the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Praiſe ye the Lord.

y *The Prophet ſheweth that neither by menaces, nor promiſes we can come to God, except we be altogether newly reformed, and that his mercie ouercome and hide our malice.*

z *Not that God is changeable in himſelfe, but that then he ſeemeth to vs to repent, when hee altereth his puniſhments, and forgiueth vs.*

a *Gather thy ſheep, which is diſperſed and giue vs conſtancie vnder the croſſe, that with one conſent wee may all praiſe thee.*

## PSAL. CVII. Morning.

*1 The Prophet exhorteth all thoſe that are redeemed by the Lord, and gathered vnto him, to giue thanks. 9 For this mercifull prouidence of God gouerning all things at his good pleaſure, 20 Sending good and euil, proſperitie and aduerſitie, to bring men vnto him. 42 Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue their mouthes ſtopped.*

PRaiſe (*a*) the Lord, becauſe he is good: for his mercy endureth for euer.

a *This notable ſentence was in the beginning vſed, as the foot or refraine of the ſong, which was oftentimes repeated.*

2 Let them, (*b*) which haue beene redeemed of the Lord ſhew how he hath deliuered them from the hand of the oppreſſour,

3 And gathered them out of the landes, from the Eaſt and from the Weſt, from the North and from the South.

b *As this was true in the Iſraelites, ſo is there none of Gods elect, that feele not his helpe in their neceſſities.*

4 *When* they wandered in the deſert *and* wildernes out of the way, *and* found no citie to dwell in,

‖ Or, from the ſea: meaning the red ſea, which is on the South part of the land.

5 (*c*) Both

c *He sheweth that there is none affliction so grieuous, out of the which God will not deliuer him, and also exhorteth them, that are deliuered, to be mindfull of so great a benefite.*

5 (c) Both hungrie and thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse,

7 And led them foorth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.

d *Then the true way to obey God, is to follow his expresse commandements: also hereby all are exhorted to descend into themselues, forasmuch as none are punished, but for their sinnes.*

10 They, that dwel in darkenesse and in the shadow of death, being bound in miserie and yron,

11 Because they (d) rebelled against the words of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heauines, then they fell downe, and there was no helper.

13 Then they (e) cried vnto the Lord in their trouble, and he deliuered them from their distresse.

14 Hee brought them out of darkenesse, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

e *He sheweth that the cause why God doth punish vs extremely, is because we can be brought vnto him by none other meanes.*

16 For he hath broken the (f) gates of brasse, and brast the barres of yron asunder.

17 (g) Fooles by reason of their transgression, and because of their iniquities are afflicted.

18 Their soule abhorreth all meat, and they are brought to deaths doore.

f *When there seemeth to man's iudgement no recouerie, but all things are brought to despaire, then God chiefly sheweth his mighty power.*

19 Then they crie vnto the Lord in their trouble, and he deliuereth them from their distresse.

20 (h) Hee sendeth his word and healeth them, and deliuereth them from their (i) graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

g *They that haue no feare of God, by his sharpe rods are brought to call vpon him, and so find mercie.* h *By healing them, hee declareth his good will toward them.* i *Meaning, their diseases, which had almost brought them to the graue and corruption.*

22 And

22 And let them offer ſacrifices of (k) praiſe, and declare his workes with reioycing.

23 They that goe downe to the (l) ſea in ſhips, and occupie the great waters,

24 They ſee the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiſeth the ſtormie wind, and it lifteth vp the wanes thereof.

26 They mount vp to the heauen, and deſcend to the deepe, ſo that their ſoule (m) melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their (n) cunning is gone.

28 Then they crie vnto the Lord in their trouble, and he bringeth them out of their diſtreſſe.

29 Hee turneth the ſtorme to calme, ſo that the wanes thereof are ſtill.

30 When they are (o) quieted, they are glad, and hee bringeth them vnto the hauen, where they would bee.

31 Let them therefore confeſſe before the Lord his louing kindnes, and his wonderfull works before the ſonnes of men.

32 And let them exalt him in the (p) Congregation of the people, and praiſe him in the aſſemblie of the Elders.

33 Hee turneth the floods into a wilderneſſe, and the ſprings of waters into drineſſe.

34 And a fruitfull lande into ‖ barrenneſſe for the wickednes of them that dwell therein.

35 Againe hee (q) turneth the wildernes into pooles of water, and the dry land into water ſprings.

36 And there hee placeth the hungry, and they build a citie to dwell in,

37 And ſow the fields, and plant vineyards, which bring forth fruitfull (r) increaſe.

38 For hee bleſſeth them, and they multiplie exceedingly, and he diminiſheth not their cattell.

k *Praiſe and confeſſion of Gods benefits are the true ſacrifices of the godly.*

l *He ſheweth by the ſea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the ſea, hee deliuereth them, as it were from a thouſand deaths.*

m *Their feare and danger is ſo great.*

n *When their art and wittes faile them, they are compelled to confeſſe that onely Gods prouidence doeth preſerue them.*

o *Though before euery drop ſeemed to fight one againſt another, yet at his commaundement they are ſtill, as though they were frozen.*

p *This great benefite ought not onely to bee conſidered particularly, but magnified in all places and aſſemblies.*

‖ Or, ſaltneſſe.

q *For the loue that hee beareth to his Church he changeth the order of nature for their commoditie.*

r *Continuall increaſe and plenty.*

39 (s) Againe men are diminished, and brought low by oppression, euill and sorrow.

40 Hee powreth (t) contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The (u) righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that he may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

*s As God by his prouidence doeth exalt men, so doeth he also humble them by afflictions, to knowe themselues.*

*t For their wickednesse and tyrannie hee causeth the people and subiects to contemne them.* *u They whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgments against the wicked and vngodly.*

## PSAL. CVIII. Euening.

*This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here conteined is, 1 That Dauid giueth himselfe with heart and voyce to praise the Lord., 7 And assureth himselfe of the promise of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though hee seeme to forsake vs for a time, yet hee alone will in the end cast downe our enemies.*

¶ A song, or Psalme of Dauid.

O God, mine heart is (a) prepared so is ‖ my tongue: I will sing and giue praise.

2 Awake viole and harpe: I will awake early.

3 I wil praise thee, O Lord, among the (b) people, and I will sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 (c) Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth,

6 That thy beloued may bee deliuered: (d) helpe

*a This earnest affection declareth that he is free from hypocrisie and that sluggishnes slayeth him not.*

‖ Or, my glory, because it chiefly setteth forth the glory of God. *b Hee prophesieth of the calling of the Gentiles: for except they were called, they could not beare the goodnesse of God.* *c Let all the world see thy iudgments, in that that thou art God ouer all, and so confesse that thou art glorious.* *d When God by his benefites maketh vs partakers of his mercies, hee admonisheth vs to bee earnest in prayer, to desire him to continue and finish his graces.*

with

with thy right hand and heare mee.

7 God hath spoken in his (e) holines: therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.

8 Gilead *shall be* mine, *and* Manasseh *shalbe* mine: Ephraim also *shalbe* the strength of mine head: Iudah *is* my lawginer.

9 * Moab *shall be* my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring mee vnto Edom?

11 (f) Wilt not thou, O God, *which* haddest forsaken vs, and didst not goe forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the help of man.

13 Through God wee shall doe valiantly: for he shall tread downe our enemies.

*e As he hath spoken to Samuel concerning mee, so will hee shew himselfe constant, & holy in his promise, so that these nations following shalbe subiect vnto mee.*

Psal. 60. 8.

*f From the sixth verse of this Psalme vnto the last reade the exposition in the lx. Psalme and 5. Verse.*

## PSAL. CIX.

*1 Dauid being falsely accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them hee speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered that his enemies may know the worke to be of God. 30 Then doeth he promise to giue praises vnto God.*

¶ To him that excelleth. A Psalme of Dauid.

HOld not thy tongue, O God of my (a) praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to mee with a lying tongue

3 They compassed mee about also with words of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, (b) but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 (c) Set thou the wicked ouer him: and let the aduersarie stand at his right hand.

*a Though all the world condemne me, yet thou wilt approue mine innocencie & that is a sufficient praise to me.*

*b To declare that I had none other refuge, but thee, in whom my conscience was at rest*

*c Whether it were Doeg or Saul, or some familiar friend that had betrayed him, hee prayeth not of priuate affection, but mooued by Gods Spirit, that God would take vengeance vpon him.*

7 When

7 When he shall be iudged, let him bee condemned, and let his (d) prayer be turned into sinne.

8 Let his dayes bee few, and let another take his (e) charge.

9 Let his children bee fatherlesse, and his wife a widow.

10 Let his children be vagabonds and begge, and seeke bread comming out of their places destroyed.

11 Let (f) the extortioner catch all that hee hath, and let the stranger spoile his labour.

12 Let there be none to extend mercy vnto him: neither let there bee any to shew mercy vpon his fatherlesse children.

13 Let his posteritie bee destroyed, and in the generation following let their name be put out.

14 (g) Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother be done away.

15 But let them alway bee before the Lord, that hee may cut off their memoriall from the earth.

16 Because (h) he remembred not to shew mercy, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.

17 As he loued cursing, (i) so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.

18 As he clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alway girded.

20 Let this be the reward of mine aduersarie (k) from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale with me according vnto thy (l) Name: deliuer mee, (for thy mercy is good)

22 Because I am poore and needy, and mine heart is wounded within me.

*d As to the elect all things turne to their profit: so to the reprobate turn those things, that are good, turne to their damnation.*

*e This was chiefly accomplished in Iudas, Acles 1. 20.*

*f He declareth that the curse of God lyeth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all.*

*g Thus punisheth the Lord to the third and fourth generation the wickednes of the parents in their wicked children.*

*h Hee shewith that God accustometh to plague them after a strange sort, that*

*shewe themselues cruell toward other.* *i Then giueth the Lord to euery man the thing wherein he delighteth, when the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes.* *k For being destitute of mans helpe, hee fully trusted in the Lord, that hee would deliuer him.* *l As thou art named mercifull, gracious and long suffering, so shew thy selfe in effect.*

23 I depart like the shadow that declineth, and am shaken off the (m) grashopper.

24 My knees are weake through fasting, and my flesh (n) hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.

26 Helpe mee, O Lord my God: (o) saue mee according to thy mercy.

27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.

28 *Though* they (p) curse, yet thou wilt blesse: they shall arise and be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries bee clothed with shame, and let them couer themselues with their confusion, as with a cloake.

30 I will giue thankes vnto the Lord greatly with my (q) mouth, and praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from them that would (r) condemne his soule.

m *Meaning, that hee hath no stay nor assurance in this world.*

n *For hunger, that came of sorrow, hee was leane, and his nature all moysture failed him.*

o *The more grieuous that Satan assailed him, the more earnest and instant was he in prayer.*

p *They shall gaine nothing by cursing me.*

q *Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation.*

r *Hereby hee sheweth that hee had not to do with them that were of little power, but with the Iudges and Princes of the world.*

## PSAL. CX. Morning.

1 *Dauid prophesieth of the power and euerlasting kingdome giuen to Christ,* 4 *And of his Priesthood, which should put an end to the Priesthood of Leui.*

¶ A Psalme of Dauid.

THe (a) Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstoole.

2 The Lord shall send the rod of thy power out of (b) Zion: be thou ruler in the mids of thine enemies.

3 Thy people *shall come* willingly at the time of assembling (c) thine armie in holy beautie: the youth of thy wombe *shalbe* as the morning dew.

4 The Lord sware and will not repent, Thou art a

a *Iesus Christ in the two and twentie of Matthew, verse 44.*

b *And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.*

c *By thy word thy people shalbe assembled into thy Church, whose increase shall be so abundant and wonderfull, as the drops of the dew.*

Priest

*d As Melchizedec the figure of Christ was both King and Priest: so the effect cannot bee accomplished in any King, saue onely in Christ, Hebr.7.26.*

Priest for euer after the order of (*d*) Melchizedec.

5 The Lord, *that is* at thy right hand, shall wound Kings in the day of his wrath

6 He *shall* iudge among the Heathen: he shall fill *all* with dead bodies, *and* smite the (*e*) head ouer great countreys.

7 He shall (*f*) drinke of the brooke in the way: therefore shall he lift vp *his* head.

*e No power shall bee able to resist him. f Vnder this similitude of a captaine, that is so greedy to destroy his enemies, that hee will not scarce drinke by the way, he sheweth how God will destroy his enemies.*

## PSAL. CXI.

*¶ He giueth thankes to the Lord for his mercifull worke toward his Church, 10 And declareth wherein true wisdome and right knowledge consisteth.*

¶ Praise ye the Lord.

*a The Prophet declareth that he will praise God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God. b He sheweth that Gods works are a sufficient cause, wherefore we should praise him, but chiefly his benefites toward his Church. c God hath giuen to his people all that is necessarie for them, and will doe still euen for his couenants sake, and in this sense the Ebrew word is taken, Prou.33.8 and 31.15. ‖ Or, pray and food. d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernment of the same.*

I Will (*a*) praise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The workes of the Lord *are* (*b*) great, and ought to be sought out of all them that loue them.

3 His worke *is* beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderfull works to bee had in remembrance: the Lord *is* mercifull and full of compassion

5 He hath giuen (*c*) a ‖ portion vnto them that feare him: he will euer be mindfull of his couenant.

6 Hee hath shewed to his people the power of his works in giuing vnto them the heritage of the heathen.

7 The (*d*) works of his hands *are* trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer: holy and fearefull *is* his Name.

10 (*e*) The

10 (e) The beginning of wisedome is the feare of the Lord: all they that obserue (f) them, haue good vnderstanding his prayse endureth for euer.

*e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word.* *f To wit, his commaundements, as verse 7.*

## PSAL. CXII.

*1 He prayseth the felicity of them that feare God, 10 And condemneth the cursed state of the contemners of God.*

¶ Prayse ye the Lord.

BLessed is the man, that (a) feareth the Lord, and delighteth greatly in his commandements.

2 His seede shall be mighty vpon earth: the generation of the righteous shall be blessed.

3 (b) Riches and treasure shall be in his house, and his righteousnesse endureth for euer.

4 Vnto the (c) righteous ariseth light in darkenesse: he is mercifull and full of compassion, and righteous.

5 A good man is mercifull and (d) lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shalbe had in euerlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is established, therefore he will not feare, vntill he see his desire vpon his enemies.

9 Hee hath (e) distributed and giuen to the poore: his righteousnes remaineth for euer: his (f) horne shalbe exalted with glory.

10 The wicked shal see it and be angry: he shall gnash with his teeth, and (g) consume away: the desire of the wicked shall perish.

*a He meaneth that reuerent feare, which is in the children of God, which causeth them to delite only in the word of God.*

*b The godly shall haue abundance, and contentment, because their heart is satisfied in God only.*

*c The faithfull in all their aduersities know that all shall goe well with them:*

*f For God will be mercifull & iust.*

*d He sheweth what is the fruit of mercy to lend freely and not for gaine, and so to measure his doings, that hee may bee able to helpe where need requireth, and not bestowe all on himselfe.*

*e The godly pinch not nigardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able.* *f His power and prosperous estate.*

*g The blessings of God vpon his children shall cause the wicked to die for enuy.*

## PSAL. CXIII.

*1 An exhortation to praise the Lord for his prouidence, 7 In that that contrary to the course of nature hee worketh in his church.*

¶ Prayse ye the Lord.

PRaise, O ye seruants of the Lord, (*a*) praise the name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The Lords name is praysed from the rising of the Sunne vnto the going downe of the same.

4 The Lord is high aboue all (*b*) nations, and his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high.

6 Who abaseth himselfe to beholde *things* in the heauen and in the earth.

7 He raiseth the needy out of the dust, and lifteth vp the (*c*) poore out of the dung.

8 That he may set him with the Princes, *euen* with the princes of his people.

9 He maketh the barren woman to dwell with a family, *and* a ioyful mother of children. Prayse ye the Lord

*a By this often repetition he stirreth vp our cold dulnes to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.*

*b If Gods glory shine through all the world, and therefore of all ought to be prayssed, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name?*

*c By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not only in his Church by ordinary meanes, but also by miracles.*

Euening. PSAL. CXIIII

*1 How the Israelites were deliuered foorth of Egypt, and of the wonderfull miracles, that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who, when the course of nature faileth, preserueth him miraculously.*

Exod. 13. 5.

WHen * Israel went out of Egypt, *and* the house of Iaakob from the (*a*) barbarous people,

2 Iudah was (*b*) his sanctification, *and* Israel his dominion.

3 The Sea saw it and fled: Iorden was turned backe.

4 The (*c*) mountaines leaped like rams, *and* the hilles as lambes.

5 What ayled thee, O Sea, that thou fleddest? O Iorden, why wast thou turned backe?

*a That is, from them that were of a strange language.*

*b The whole people were witnesses of his holy Maiesty, in adopting them, and of his mighty power in deliuering them.*

*c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and glorifie him for the same.*

6 Ye mountaines, *why* leaped ye like rammes, *and yee* hilles as lambes?

7 The (*d*) earth trembled at the presence of the Lord, at the presence of the God of Iaakob,

8 Which (*e*) turneth the rocke into waterpooles, and the flint into a fonntaine of water.

*d Ought then hu people to be in enfible, when they see hu power and mistie?* *e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17.6.*

## PSAL. CXV.

*1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserue them in their neede, seeing that he hath adopted and receiued them to hu fauour, 18 Promissing finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.*

NOt (*a*) vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie and for thy trueths sake.

2 Wherefore shall the heathen say, (*b*) Where is now their God?

3 But our God *is* in heauen: hee doth whatsoeuer hee (*c*) will.

4 Their ideles *are* (*d*) siluer and golde, *euen* the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they eaue noses and smell not.

7 They haue (*e*) hands & touch not: they haue feet and walke not neither make they a sound with their throte.

8 They that make them are (*f*) like vnto them: *so are* all that trust in them.

9 O Israel, trust thou in the Lord: *for* hee is their helpe and their shield.

*a Because God promised to deliuer them, not for their sakes, but for his Name, Isa 48.11 therefore they ground their prayer vpon this promise.* *b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.* *c No impediments can let his worke, but he vseth euen the impediments to serue his will.* *d Seeing that neither the matter, nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed.* *e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.* *f As much without sense as blockes and stones.*

10 (g) O house of Aaron, trust ye in the Lord: *for hee* is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord: *for hee* is their helper and their shield.

12 The Lord hath bene mindfull of vs: hee will blesse, he (h) will blesse the house of Israel, hee will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase *his graces* toward you, *euen* toward you, and toward your children.

15 Yee are blessed of the Lord, which (i) made the heauen and the earth.

16 The (k) heauens, *euen* the heauens *are* the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that (l) go downe into the *place of* silence.

18 But we will praise the Lord, from henceforth and for eueuer. Praise ye the Lord.

*g For they were appointed by God as instructours and teachers of faith and religion for others to follow.*

*h That is, hee will continue his graces toward his people.*

*i And therefore doth still gouerne and continue all things, therein*

*k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shew his fatherly care toward men.* *l Though the dead set foorth Gods glory, yet he meaneth here, that they praise him not in his Church and congregation.*

## PSAL. CXVI. Morning.

1 *Dauid being in great danger of Saul in the desert of Maon perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies,* 13 *and protesteth he will be thankefull for the same*

I (a) Loue the Lord, because he hath heard my voyce and my prayers.

2 For hee hath inclined his eare vnto me, when I did call *vpon him* (b) in my dayes.

3 *When* the snares of death compassed mee, and the griefes of the graue caught me: *when* I found trouble and sorow.

4 Then I called vpon the name of the Lord *saying*, I beseech thee, O Lord, deliuer my soule.

5 The Lord is (c) merciful and righteous, and our

*a He granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.*

*b That is, inconuenient time to seeke helpe which was when he was in distresse.* *c He shewed foorth his [illegible] of his loue in calling vpon him, confessing him to bee iust and mercifull, and to helpe them that are destitute of aide and counsell.*

God is full of compaision.

6 The Lord preserueth the simple: I was in miserie and he saued mee.

7 Returne vnto thy rest, O (d) my soule: for the Lord hath bene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feet from falling.

9 I shall (e) walke before the Lord in the land of the liuing.

10 (f) I beleeued, therefore did I speake: for I was sore troubled.

11 I said in my (g) feare, All men are lyers

12 What shall I render vnto the Lord for all his benefits toward mee?

13 I will (h) take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the (i) death of his Saints.

16 Beholde, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my (k) vowes vnto the Lord, euen now in the presence of all his people.

19 In the courts of the Lords house, euen in the midst of thee, O Ierusalem. Praise ye the Lord.

d *Which wast vnquieted before, now rest vpon the Lord: for he hath bene beneficiall vnto thee.*

e *The Lord will preserue me, and saue my life.*

f *I felt all these things, and therefore was moued by faith to confesse them, 2. Cor 4, 13.*

g *In my great affliction I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary.*

h *In the Law they vsed to make a banket, and drinke in signe of thanksgiuing. i Perceiue that God hath a care ouer his, so that hee doth dispose their death, and taketh an account. k I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.*

## PSAL. CXVII.

*1 Heexhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes, the promise of life euerlasting by Iesus Christ.*

ALL * nations, praise ye the Lord: all yee people, praise him.

2 For his louing kindnesse is great toward vs, and the (a) trueth of the Lord endureth for euer. Praise yee the Lord.

* Rom. 15. 11.

a *That is, the most certaine and continuall testimonies of his Fatherly grace.*

1 *Dauid reioiced of Saul and of the people, at the time appointed obteined the kingdome.* 4 *For the which he biddeth all them that feare the Lord, to be thankefull.* *And vnder his person in all this was Christ lively set foorth, who should be of his people reioiced.*

*a Because God by creating Dauid king, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.*

PRaise (*a*) ye the Lord, because he is good: for his mercie *endureth* for euer.

2 Let Israel nowe say, That his mercie *endureth* for euer.

3 Let the house of Aaron now say, That his mercie *endureth* for euer.

4 Let them that feare the Lorde, nowe say, That his mercie *endureth* for euer.

5 I called vpon the Lord in (*b*) trouble, *and* the Lord heard me, *and set me* at large.

6 The Lorde *is* with me: *therefore* I will not feare what (*c*) man can doe vnto me.

7 The Lord *is* with me among them that helpe me: therefore shall I see *my desire* vpon mine enemies.

8 It *is* better to trust in the Lord, then to haue confidence (*d*) in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed mee: but in the Name of the Lord shall I destroy them.

11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 (*e*) Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen mee.

14 The Lord *is* my strength and (*f*) song: for he hath bene my deliuerance.

15 The (*g*) voyce of ioy and deliuerance *shall be* in

*b Wee are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.*

*c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie. Yet he doubted not but God would maintaine him, because hee had placed him.*

*d Hee sheweth that he had trusted in vaine, if he had put his confidence in man, to haue been preferred into kingdome, and therefore hee put his trust in God alone.* *e Heauenly Saul his chiefe enemie.* *f In that he was deliuered, is came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore hee will praise him.* *g Hee promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.*

the

the tabernacle of the righteous, *saying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: (*b*) the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but hee hath not deliuered me to death.

19 Open ye vnto mee the (*i*) gates of righteousnesse, that I may goe into them, *and* praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast beene my deliuerance.

22 * The stone, *which* the builders (*k*) refused, is the head of the corner.

23 This was the Lordes doing, *and* it is marueilous in our eyes.

24 This is the (*l*) day, *which* the Lord hath made: let vs reioyce and be glad in it.

25 (*m*) O Lord I pray thee, saue now: O Lord, I pray thee now giue prosperitie.

26 Blessed *be he*, that commeth in the name of the Lord: (*n*) we haue blessed you out of the house of the Lord

27 The Lord *is* mightie, and hath giuen vs (*o*) light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, *euen* my God: therefore I will exalt thee.

29 Praysе ye the Lord, because he is good: for his mercie *endureth* for euer.

*b So that all, that are both farre and neere, may see his mightie power.*

*i He willeth the doores of the Tabernacle to be opened that he may declare his thankfull mind.*

Ifa.28.16.matth. 21.42.acts 4.11. rom.9.33. 1.pet. 2.6.7.

*k Though Saul and the chiefe powers refused me to bee King, yet God hath preferred me aboue them all.*

*l Wherein God hath shewed chiefely his mercie, by appointing me King, and deliuering his Church.*

*m The people pray for the prosperitie of Da-*

*uids kingdome, who was a figure of Christ.* *n Which are the priests and beare the charge thereof, as Num.6.22.* *o Because hee hath reflected vs from darkenesse to light, we will offer sacrifices and prayses vnto him.*

## PSAL. CXIX. Euening.

*1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also hee praieth wherein the true seruice of God standeth: that is, When We serue him according to his word, and not after our owne fantasies.*

## ALEPH.

*a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holinesse, but they whose conuersation is without hypocrisie.*
*b For they are ruled by Gods Spirit and imbrace no doctrine but his.*
*c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word.*
*d For true religion standeth in seruing God without hypocrisie.*
*e That is, hypocrites, which contayne perfite righteousnesse.*
*f He refuseth not to be tryed by tentations, but he feareth to fayne, if God succour not his infirmitie in time.*

1 BLessed *are* (*a*) those that are vpright in *their* way, and walke in the Law of the Lord.
2 Blessed *are* they that keepe his testimonies, and seeke him with their whole heart.
3 Surely they worke (*b*) none iniquitie, *but* walke in his wayes.
4 Thou hast commaunded to keepe thy precepts diligently.
5 (*c*) Oh that my wayes were directed to keepe thy statutes.
6 Then should I not be confounded, when I haue respect vnto all thy commandements.
7 I will praise thee with an vpright (*d*) heart, when I shall learne the (*e*) iudgements of thy righteousnesse.
8 I will keepe thy statutes: forsake me not (*f*) ouerlong.

## BETH.

*a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.*
*b If Gods word be grauen in our hearts, we shalbe more able to resist the assaults of Satan: therefore the Prophet desireth God to instruct him daily more and more therein.*
*c The Prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leaue worldly vanities.*

9 Wherewith shall a (*a*) yong man redresse his way? in taking heede *thereto* according to thy word.
10 With my whole heart haue I sought thee: let me not wander from thy commandements.
11 I haue (*b*) hid thy promise in mine heart, that I might not sinne against thee.
12 Blessed art thou, O Lord: teach me thy statutes.
13 With my lips haue I declared all the iudgements of thy mouth.
14 I haue had as great (*c*) delight in the way of thy testimonies, as in all riches.
15 I will meditate in thy precepts, and consider thy wayes.
16 I will delight in thy statutes, and will not forget thy word.

GIMEL

## GIMEL.

17 Be beneficiall vnto thy ſeruant, *that* I may (*a*) liue and keepe thy word.

18 Open mine eyes, that I may ſee the wonders of thy Lawe.

19 I am a (*b*) ſtranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the deſire to thy iudgements alwayes.

21 Thou (*c*) haſt deſtroyed the proude: curſed are they that doe erre from thy commandements.

22 Remooue from me ihame and contempt: for I haue kept thy teſtimonies.

23 (*d*) Princes alſo did ſit, *and* ſpeake againſt me: *but* thy ſeruant did meditate in thy ſtatutes.

24 Alſo thy teſtimonies *are* my delite, *and* my counſellers.

a *He ſheweth that we ought not to deſire to liue but to ſerue God, and that we cannot ſerue him aright, except he open our eyes and minder.* b *Seeing we are but ſtrangers in this world, it is but a paſſage, what ſhould become of him, if thy word were not his guide?*

c *In all ages thou haſt plagued all ſuch, which maliciouſly and contemptuouſly depart from thy truth.* d *When the powers of the world gaue falſe ſentence againſt me, thy word was a guide and counſeller to teach me what to doe, and to comfort me.*

## DALETH.

25 My ſoule cleaueth to the (*a*) duſt: quicken me according to thy word.

26 I haue (*b*) declared my wayes, and thou heardeſt me: teach me thy ſtatutes.

27 Make mee to vnderſtand the way of thy precepts, and I will meditate in thy wonderous workes.

28 My ſoule melteth for heauineſſe: raiſe me vp according vnto thy (*c*) word.

29 Take from me the (*d*) way of lying, and graunt me graciouſly thy Law.

30 I haue choſen the way of trueth, *and* thy iudgements haue I laide *before me.*

31 I haue cleaued to thy teſtimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou (*e*) ſhalt enlarge mine heart.

a *That is, is almoſt brought to the graue, and without thy word I cannot liue.* b *I haue confeſſed mine offences, and now depend wholly on thee.* c *If God did not maintaine vs by his word, our life would droppe away like water,*

d *Inſtruct me in thy word, whereby my minde may be purged from vanitie and taught to obey thy will.* e *By this he ſheweth that we can neither chuſe good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.*

Morning. H E.

33 TEach (a) mee, O Lord, the way of thy statutes, and I will keepe it vnto the ende.

34 Giue me vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole (b) heart.

35 Direct me in the path of thy commandements: for therein is my delight.

36 Incline mine heart vnto thy testimonies, and not to (c) couetousnesse.

37 Turne away mine (d) eyes from regarding vanitie and quicken me in thy way.

38 Stablish thy promise to thy seruant, because he feareth thee.

39 Take away (e) my rebuke that I feare: for thy iudgements are good.

40 Behold, I desire thy commandements: (f) quicken me in thy righteousnesse,

*a He sheweth that he cannot follow on to the end except God teach him oft times, and leade him forward.*
*b Not onely in outward conuersation but also with inward affection.*
*c Hereby meaning all other vices, because that couetousnesse is the roote of all euill.*
*d Meaning, all his senses.*
*e Let mee not fall to thy dishonour, but let mine heart still delight in thy gracious word.*
*f Giue mee strength to continue in thy word euen to the ende.*

V A V.

41 And let thy (a) louing kindnesse come vnto mee, O Lord, and thy saluation according to thy promise.

42 So shall I (b) make answere vnto my blasphemers: for I trust in thy word.

43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So shall I alway keepe thy Law for euer and euer.

45 And I will (c) walke at libertie: for I seeke thy precepts.

46 I wil speake also of thy testimonies before (d) kings, and will not be ashamed.

47 And my delight shall be in thy commaundements, which I haue loued.

48 Mine handes also will I lift vp vnto thy commaundements, which I haue loued, and I will meditate in thy statutes.

*a He sheweth that Gods mercie and loue is the first cause of our saluation.*
*b By trusting in Gods word he assureth himselfe to be able to confute the slanders of his aduersaries.*
*c They, that simplie walke after Gods word, haue no lets to intangle them, whereas they that doe contrarie, are euer in nets and snares.*
*d Hee sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the vaine pompe of princes.*

ZAIN.

ZAIN.

49 Remember (a) the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt.
50 It is my comfort in my trouble: for thy promiſe hath quickened me.
51 The (b) proud haue had me exceedingly in deriſion: yet haue I not declined from thy Law.
52 I remembred thy (c) iudgements of old. O Lord, and haue beene comforted.
53 (d) Feare is come vpon me for the wicked, that forſake thy Lawe.
54 Thy ſtatutes haue bene my ſongs in the houſe of my (e) pilgrimage
55 I haue remembred thy Name, O Lord, in the (f) night, and haue kept thy Law.
56 (g) This I had becauſe I kept thy precepts.

a Though hee feele Gods hand ſtill to lie vpon him, yet he reſteth on his promiſe and comforteth himſelfe therein.
b Meaning the wicked, which contemne Gods word and treade his religion vnder foote.
c That is, the examples, whereby thou declareſt thy ſelfe to be iudge of the world.
d That is, a vehement zeale to thy glory, and indignation againſt the wicked.
e In the courſe of thy life and ſorrowfull exile.
f Euen when other ſleepe.
g That is, all theſe benefites.

CHETH.

57 O Lord, that art my (a) portion, I haue determined to keepe thy words.
58 I made my ſupplication in thy preſence with my whole heart: be mercifull vnto me according to thy promiſe.
59 I haue conſidered my (b) wayes, and turned my feete into thy teſtimonies.
60 I made haſte and delayed not to keepe thy commandements.
61 The bands of the wicked haue (c) robbed me: but I haue not forgotten thy Law.
62 At midnight will I riſe to giue thankes vnto thee, becauſe of thy righteous iudgements.
63 I am (d) companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercies: (e) teach me thy ſtatutes.

a I am perſwaded that to keepe thy Law is an heritage & great gaine for me.
b Hee ſheweth that none can imbrace the word of God except he conſider his owne imperfections and waies.
c They haue gone about to draw me into their companie.
d Not onely in mutuall conſent, but alſo with aide and ſuccour.
e For the knowledge of Gods word is a ſingular token of his fauour.

TETH.

65 O Lord, thou haſt dealt (a) graciouſly with thy ſeruant,

a Hauing proued by experience that God was true in his promiſes, hee deſireth that he would increaſe in him knowledge and iudgement.

want

uant according vnto thy word.

*b So Ieremie saith, that before he was touched of the Lord he would like a calfe vntamed: so that the vse of Gods rods is to tame vs home to God.*

66 Teach mee good iudgement and knowledge: for I haue beleeued thy commandements.
67 Before I was (*b*) afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proude haue imagined a lie against mee: *but* I will keepe thy precepts with *my* whole heart.
70 (*c*) Their heart is fat as grease: *but* my delight is in thy Law.
71 It is (*d*) good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Lawe of thy mouth is better vnto mee, then thousands of gold and siluer.

*c Their heart is indurate and hardened puffed vp with prosperitie and vaine estimation of themselues. d Hee confesseth that before that hee was chastened, he was rebellious, as man by nature is.*

I O D. Euening.

*a Because God leaueth not his worke, that he hath begunne, he desireth a new grace: that is, that he would continue his mercies.*

73 THine handes haue (*a*) made me and fashioned me: giue me vnderstanding *therefore*, that I may learne thy commandements.
74 So they that (*b*) feare thee, seeing me shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements *are* right, and that thou hast afflicted me † iustly.
76 I pray thee that thy mercie may comfort me according to thy promise vnto thy seruant.

*b When God sheweth his grace toward any, he testifieth to others that he faithfully vseth them.*

77 Let thy tender mercies come vnto mee, that I may (*c*) liue: for thy Law is my delight.
78 Let the proude bee ashamed: for they haue dealt wickedly *and* falsely with mee: *but* I meditate in thy precepts.
79 Let such as feare thee (*d*) turne vnto mee, and they that (*e*) know thy testimonies.
80 Let mine heart be vpright in thy statutes, that I bee not ashamed.

† Ebr. in troueth.

*c He declareth that when he felt not Gods mercies, he was as dead. d That is, be comforted by mine example. e He sheweth that there can be no true feare of God without the knowledge of his word.*

C A P H.

*a Though my strength faile me, yet my soule groneth and fighteth, resting still in thy word.*

81 My soule (*a*) fainteth for thy saluation: *yet* I waite for thy word.

82 Mine

81 Mine eyes faile for thy promises, saying, When wilt thou comfort me?

83 For I am like a (b) bottel in the smoke: yet doe I not forget thy statutes.

84 How many are the (c) dayes of thy seruant? when wilt thou execute iudgement on them that persecute me?

85 The pronde haue (d) digged pits for me, which is not after thy Law.

86 All thy commaundements are true: they persecute me falsely: (e) helpe me.

87 They had almost consumed (f) me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindenesse: so shall I keepe the testimonie of thy mouth.

*b] Like a skinne bottell or bladder that is parched in the smoke.*

*c How long wilt thou afflict thy seruant?*

*d They haue not onely oppressed me violently, but also crastily conspired against me.*

*e Hee assureth himselfe that God will deliuer his, and destroy such as vniustly persecute them.*

*f Finding no helpe in earth, he lifteth vp his eyes to heauen.*

LAMED

89 O Lord, thy word endureth for euer in (a) heauen.

90 Thy trueth is from generation to generation: thou hast laid the foundation of the earth, and it abideth.

91 They (b) continue euen to this day by thine ordinances: for all are thy seruants.

92 Except thy Law had bene my delight, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am (c) thine, saue mee: for I haue sought thy precepts.

95 The wicked haue waited for mee to destroy mee: but I will consider thy testimonies.

96 I (d) haue seene an ende of all perfection: but thy commandements is exceeding large.

*a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.*

*b Seeing the earth & all creatures remaine in that estate, where in thou hast created them: much more thy trueth remaineth constant and vnchangeable.*

*c He proueth by effect, that he is Gods child because he seeketh to vnderstand his word.*

*d There is nothing so perfect in earth, but it hath an ende: onely Gods word lasteth for euer.*

MEM.

97 Oh how loue I thy lawe (a) it is my meditation continually.

*a He sheweth that we cannot loue Gods word except we exercise our selues therein, and practise it.*

98 By thy commandements thou haſt made me wiſer
*b Whoſoeuer doth ſubmit himſelfe onely to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne more wiſedome then they that profeſſe it, and are men of experience.*
then mine enemies: for they are euer with me.
99 I haue had more (*b*) vnderſtanding then all my teachers: for thy teſtimonies *are* my meditation.
100 I vnderſtood more then the ancient, becauſe I kept thy precepts.
101 I haue refrained my feet from euery euil way that I might keepe thy word.
102 I haue not declined from thy iudgement: for (*c*) thou diddeſt teach me.
103 How ſweete are thy promiſes vnto my mouth! *yea*, more then honie vnto my mouth.
104 By thy precepts I haue gotten vnderſtanding: therefore I hate all the wayes of falſhood.

*c So then of our ſelues we can doe nothing: but when God doeth inwardly inſtruct vs with his Spirit, we ſee the graces ſweeter then honie.*

Morning. NVN.

*a Of our ſelues we are but darkneſſe, and cannot ſee, except we be lightened with Gods word.*
105 Thy word *is a* (*a*) lanterne vnto my feete, and a light vnto my path.
106 I haue (*b*) ſworne and will performe it, that I will keepe thy righteous iudgements.
107 I am very ſore afflicted: O Lord, quicken mee according to thy word.
*b So all the faithfull ought to binde themſelues to God by a ſolemne othe and proteſte, to ſtirre vp their zeale to imbrace Gods word.*
108 O Lord, I beſeech thee accept the (*c*) free offrings of my mouth, and teach me thy iudgements.
109 My (*d*) ſoule is continually in mine hand: yet doe I not forget thy Law.
110 The wicked haue laid a ſnare for me: but I ſwarued not from thy precepts.
111 Thy teſtimonies haue I taken as an (*e*) heritage for euer: for they are the ioy of mine heart
*c That is, my prayers and thankeſgiuing, which ſacrifice Hoſea calleth the calues of the lippes. Chap. 14. verſ. 2. d That is, I am in continuall danger of my life. e I eſteemed no worldly thinge, but made thy word mine inheritance.*
112 I haue applied mine heart to fulfil thy ſtatutes alway, *euen* vnto the ende.

SAMECH.

*a Whoſoeuer wil imbrace Gods word aright, muſt abhorre all vaine aſſes and imaginations both of himſelfe and of others.*
113 I hate (*a*) vaine inuentions: but thy law do I loue.
114 Thou art my refuge and ſhield, *and* I truſt in thy word.

115 (*b*) Away

115 (b) Awake from me, yee wicked: for I will keepe the commandements of my God.
116 Stablish me according to thy promises, that I may liue, and diſappoint me not of mine hope.
117 (c) Stay thou me, and I ſhalbe ſafe, and I will delight continually in thy ſtatutes.
118 Thou haſt troden downe all them that depart from thy ſtatutes: for their (d) deceit is vaine.
119 Thou haſt taken away all the wicked of the earth like (e) droſſe: therefore I loue thy teſtimonies.
120 My fleſh (f) trembleth for feare of thee, and I am afraide of thy iudgements.

b *And hinder me not to keepe the law of the Lord.*
c *Hee deſireth Gods continuall aſſiſtance leaſt he ſhould faint in this race, which he had begunne.*
d *The craftie practiſes of them that contemne thy Lawe, ſhall be brought to nought.* e *Which infected thy people, as droſſe doeth the metall.* f *Thy iudgements doe not onely teach mee obedience, but cauſe me to feare conſidering mine owne weakenesſe, which feare cauſeth repentance.*

## AIN.

121 I haue executed iudgement and iuſtice: leaue me not to mine oppreſſours.
122 (a) Anſwere for thy ſeruant in that, which is good, and let not the proude oppreſſe me.
123 Mine eyes haue failed *in waiting* for thy ſaluation, and for thy iuſt promiſes.
124 Deale with thy (b) ſeruant according to thy mercie, and teach me thy ſtatutes.
125 I am thy ſeruant: grant mee *therefore* vnderſtanding, that I may know thy teſtimonies.
126 It is (c) time for thee Lord to worke: *for* they haue deſtroyed thy Law.
127 Therefore loue I thy commaundements aboue gold, yea, aboue moſt fine gold.
128 Therefore I eſteeme all thy precepts moſt iuſt, and hate all falſe (d) wayes.

a *Put thy ſelfe betweene mine enemies and me, as if thou were my pledge.*
b *He boaſteth not that he is Gods ſeruant, but hereby putteth God in minde, that as he made him his by his grace, ſo he would continue his fauour toward him.* c *The Prophet ſheweth that when the wicked haue brought all things to confuſion and Gods word to vtter contempt, then is it Gods time to helpe and ſend remedie.* d *That is, whatſoeuer diſſenteth from the puritie of thy word.*

## PE.

129 Thy teſtimonies *are* (a) wonderfull: therefore doth my ſoule keepe them.

a *Containing high and ſecrett miſteries, ſo that I am mouued with admiration and reuerence.*

130 The

130 The entrance into thy (*b*) wordes sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and (*c*) panted, because I loued thy commandements.

132 Looke vpon me and be merciful vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keepe thy precepts,

135 Shewe the light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush (*d*) out with riuers of water, because they keepe not thy Lawe.

*b The simple idiots, that submit themselues to God haue their eyes opened, and their mindes illuminated so soone as they beginne to reade Gods word.*

*c My zeale toward thy word was so great.*

*d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.*

## TSADDI.

137 Righteous art thou, O Lord, and iust are thy indgements.

138 Thou hast commanded (*a*) iustice by thy testimonies and trueth especially.

139 * My zeale hath euen consumed me because mine enemies haue forgotten thy wordes.

140 Thy word is proued (*b*) most pure, and thy seruant loueth it.

141 I am (*c*) small and despised: *yes* doe I not forget thy precepts.

142 Thy righteousnes is an euerlasting righteousnesse, and thy Law is trueth.

143 Trouble and anguish are come vpon me: *yet are* thy commandements my delight.

144 The righteousnes of thy testimonies is euerlasting: graunt me vnderstanding, and I shall (*d*) liue.

*a We cannot confesse God to be righteous, except we liue vprightly and truely, as hee hath commanded.* Psalm. 69. 9. iohn 2. 17.

*b Gold hath neede to be fined, but thy word is perfection it selfe.*

*c This is the true triall, to praise God in aduersitie*

*d So that the lifee of man without the knowledge of God is death.*

## KOPH.

Enening.

145 I Haue (*a*) erued with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue mee, and I will keepe thy testimonies

147 I preuented the morning light, and cried: *for* I waited on thy word.

*a He sheweth that all [illegible] affection and whole heart were bent to God ward for to haue helpe in his dangers.*

148 Mine

148 Mine eyes (b) preuent the nights watches to me-
ditate in thy word.
149 Heare my voice according to thy louing kinde-
nesse: O Lord, quicken mee according to thy iudge-
ment.
150 They drawe neere that follow after (c) malice,
and are farre from thy Lawe.
151 Thou art neere, O Lord: for all thy commande-
ments are true.
152 I haue knowen long since (d) by thy testimo-
nies, that thou hast established them for euer.

b He was more earnest in the studie of Gods word, when they that kept the watch were in their charge.
‖ Or, custome.
c He sheweth the nature of the wicked to be to persecute against their conscience. d His faith is grounded vpon Gods word, that hee would one day stand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer mee: for I
haue not forgotten thy Law.
154 Pleade my cause and deliuer me: quicken me ac-
cording vnto thy (a) word.
155 Saluation is farre from the wicked, because they
seeke not thy statutes.
156 Great are thy tender mercies, O Lord: quicken
me according to thy (b) iudgements.
157 My persecutours and mine oppressours are many:
yet doe I not swarue from thy testimonies.
158 I saw the transgressours and was (c) grieued, be-
cause they kept not thy word.
159 Consider, O Lord, how I (d) loue thy precepts:
quicken me according to thy louing kindnesse.
160 The (e) beginning of thy word is trueth, and all
the iudgements of thy righteousnesse endure for euer.

a For without Gods promise therein ● hope of deliuerance. b According to thy promise made in the Lawe, which because the wicked lacke, they can haue no hope of saluation. c My zeale consumed me, when I saw their malice and contempt of thy glory. d It is a sure signe of our adoption, when wee loue the law of God. e Since thou first promisedst, euen to the ende, all thy sayings, are true.

SCRIN.

161 Princes haue (a) persecuted mee without cause,
but mine heart stood in awe of thy words.
162 I reioyce at thy worde, as one that findeth a
great spoile.
163 I hate falshood & abhorre it, but thy law do I loue.

a The threatnings and persecutions of princes could not cause mee

a shrinke to confesse thee, whom I more feare then men.

164 (*b*) Seuen times a day doe I praise thee, because of thy righteous iudgements

165 They, (*c*) that lone thy Lawe, shall haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue (*d*) trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I lour them exceedingly.

168 I haue kept thy precepts and thy testimonies: (*e*) for all my wayes *are* before thee.

*b That is, often and sundrytimes.*
*c For their conscience assureth them that they please thee, wheras they that lone not thee, haue the contrary.*
*d He sheweth that we must first haue faith, before we can worke and please God.*
*e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.*

TAV.

169 Let my complaint come before thee, O Lord, and gine me vnderstanding, (*a*) according vnto thy word.

170 Let my supplication come before thee, and deliuer me according vnto thy promise.

171 My lippes shall (*b*) speake praise, when thou hast (*c*) taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandements *are* righteous.

173 Let thine hand helpe mee: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delight.

175 Let my soule liue, and it shall praise thee, and thy (*d*) iudgements shall helpe me.

176 I haue (*e*) gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

*a As thou hast promised to be the scholemaster vnto all them, that depend vpon thee.*
*b The word signifieth to powre forth continually.*
*c All his prayer, and desire is to profite in the word of God.*
*d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.*
*e Being chased to and fro by mine enemies, and hauing no place to rest in,*

PSAL. CXX. Morning.

*1 The prayer of Dauid being vexed by the false reports of Sauls flatterers: 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kinde of wickednesse and contention.*

¶ A song of (*a*) degrees.

I Called vnto the Lord in my (*b*) trouble, and he heard mee.

*a That is, of lifting vp the tune and rising in singing.*
*b Albeit the children of God ought to reioice when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.*

2 Deliuer my ſoule, O Lord, from lying lippes, and from a deceitfull tongue.

3 What doth *thy* (c) deceitfull tongue bring vnto thee? or what doth it auaile thee?

4 It is as the (d) ſharpe arrowes of a mighrie man, and as the coles of iuniper.

5 Wo is me that I remaine in (e) Meſhech, and dwell in the tents of (f) Kedar.

6 My ſoule hath too long dwelt with him that hateth peace.

7 I ſeeke (g) peace, and when I ſpeake thereof, they are bent to warre.

c *He aſſureth himſelf that God would turne their craft to their own deſtruction.*

d *He ſheweth that there is nothing ſo ſharpe to pearce, nor ſo hote to ſcorch, as a ſlaunderous tongue.*

e *Theſe were people of Arabia, which came of Iaphet, Gen. 10.*

f *That is, of the Iſmaelites.*

g *Hee declareth what he meaneth by Meſhech and Kedar: to wit, the Iſraelites, which had degenerate from their godly fathers and hated and contended againſt the faith full.*

## PSAL. CXXI.

*1 This Pſalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doth maintaine, preſerue and proſper his Church.*

¶ A ſong of degrees.

I Will lift mine eies [vnto the mountaines, from whence mine helpe ſhall come.

[ Or, aboue the mountaines: meaning, that there is nothing ſo high in this world, wherein he can truſt but onely in God.

2 Mine helpe *commeth* from the Lorde, which hath made the (a) heauen and the earth.

3 He will not ſuffer thy foote to ſlippe: *for* hee that keepeth thee, will not (b) ſlumber.

4 Behold, he that keepeth Iſrael, will neither ſlumber nor ſleepe.

5 The Lord *is* thy keeper: the Lord *is* thy ſhadow at thy right hand.

6 The ſunne ſhall not (c) ſmite thee by day, nor the moone by night.

7 The Lord ſhall preſerue thee from all euill: hee ſhall keepe thy ſoule.

8 The Lord ſhall preſerue thy (d) going out, and thy comming in from henceforth and for euer.

a *He accuſeth mans ingratitude, which cannot depend on Gods power.*

b *He ſheweth that Gods prouidence not onely watcheth ouer his Church in generall, but alſo ouer euery member thereof.*

c *Neither heate nor colde, nor any incommoditie ſhall bee able to deſtroy Gods Church: albeit for a time they may moleſt it.*

d *Whatſoeuer thou ſhalt enterpriſe, ſhall haue good ſucceſſe.*

*1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his arke in Zion. 5 For the which he giueth thankes, 8 And prayeth for the prosperitie of the Church.*

¶ A song of degres, *or Psalme* of Dauid.

1. Chro. 29.9.

*a He reioyceth that God had appointed a place, where the Arke should still remaine*

*b Which were wont to wander to and fro, as the Arke remooued,*

*c By the artificiall ioyning and beautie of the houses, he meaneth the concord, and loue that was betweene the citizens.*

I * (*a*) Reioyced, when they said to mee, Wee will goe into the house of the Lord.

2 Our (*b*) feete shall stand in thy gates, O Ierusalem

3 Ierusalem is builded as a citie, that is (*c*) compact together in it selfe:

4 Whereunto (*d*) the tribes, *euen* the tribes of the Lord go vp *according* to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, *euen* the thrones of the house of (*e*) Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace bee within thy (*f*) walles, *and* prosperitie within thy palaces.

8 For my (*g*) brethren and neighbours sakes I will wish thee now prosperitie.

9 Because of the House of the Lord our God, I will procure thy wealth.

*d All the tribes according to Gods couenant shall come and pray there. e In whose house God placed the throne of iustice, and made it a figure of Christes kingdome. f The fauour of God prosper thee both within and without. g Not onely for mine owne sake, but for all the faithfull.*

PSAL. CXXIII.

*1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.*

¶ A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

*a He compareth the condition of the godly to seruants that are destitute of all help, assuring that whē all other helpes faile, God is euer at hand & like himself*

2 Beholde, as the eyes of (*a*) seruants *looke* vnto the hand of their masters, *and* as the eyes of a maiden vnto the hand of her mystresse: so our eyes *wait* vpon the Lord our God vntill he haue mercie vpon vs,

3 Haue

3 Haue mercy vpon vs, O Lord, haue mercie vpon vs: for we haue (*b*) suffred too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, *and* of the deceitfulnesse of the pronde.

*b He declareth that when the faithfull are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.*

## PSAL. CXXIIII.

*1 The people of God, escaping a great perill do acknowledge themselues to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill. 6 And praise the Name of God.*

¶ A song of degrees or *Psalme* of Dauid.

IF the Lord had not (*a*) beene on ont side, (may Israel now say)

2 If the Lord had not beene on our side, when men rose vp against vs,

3 They had then swallowed vs vp (*b*) quicke, when their wrath was kindled against vs.

4 Then the (*c*) waters had drowned vs, & the streame had gone ouer my soule:

5 Then had the swelling waters gone ouer our soule.

6 Praised *be* the Lord, which hath not giuen vs as a pray vnto their teeth.

7 Our soule is escaped, euen as a bird out of the (*d*) snare of the foulers: the snare is broken and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

*a He sheweth that God was ready to helpe at neede, and that there was none other way to bee saued, but by his onely meanes.*

*b So vnable were we to resist.*

*c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them.*

*d For the wicked did not onely furiously rage against the faithfull but craftily imagined to destroy them.*

## PSAL. CXXV.

*1 He describeth the assurance of the faithfull in their afflictions. 4 And desireth their wealth, 5 And the destruction of the wicked.*

¶ A song of degrees.

THey that trust in the Lord, *shall bee* as mount Zion, *which* cannot be (*a*) remoued, *but* remaineth for euer.

*a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods prouidence.*

2 As the mountaines are about Ieruſalem: ſo is the Lord about his people from henceforth and for euer.

*b Though God ſuffer his to be vnder the croſſe, leaſt they ſhould imbrace wickedneſſe. yet this croſſe ſhall not ſo reſt vpon them, that it ſhould driue them from hope.*

3 For the (*b*) rodde of the wicked ſhall not reſt on the lot of the righteous, leaſt the righteous put foorth their hand vnto wickednesſe.

4 Doe well, O Lord, vnto thoſe that bee good and true in their hearts.

5 (*c*) But theſe that turne aſide by their crooked wayes, them ſhall the Lord lead with the workers of iniquitie: *but* peace *ſhall be* vpon Iſrael.

*c Hee deſireth God to purge his Church from hypocriſie, and ſuch as haue no zeale of the truth.*

## PSAL. CXXVI. Euening.

*1 This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meane of their deliuerance was wonderfull after the ſeuentie yeeres of captiuitie foreſpoken by Ieremie, chap. 25, 12. and 29. 10.*

A ſong of degrees or *Pſalme* of Dauid.

*a There deliuerance was as a thing incredible, and therefore tooke away all excuſe of ingratitude.*

WHen the Lord brought againe the captiuitie of Zion, we were like them that (*a*) dreame.

2 Then was our mouth (*b*) filled with laughter, and our tongue with ioy: then ſayde they among the (*c*) heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

*b He ſheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.*

4 O Lord bring againe our captiuitie, as the (*d*) riuers in the South.

5 They that ſowe in teares, ſhall reape in ioy.

6 They went weeping and caried (*e*) precious ſeede: but they ſhall returne with ioy and bring their ſheaues.

*c If the Infidels confeſſe Gods wonderfull worke, the faithfull can neuer ſhew themſelues iuſtifiently thankefull. d It is no more impoſſible to God to deliuer his people, then to cauſe the riuers to run in the wildernes and barren places. e That is, ſeed which was ſcarce and deare: meaning that they which truſted in Gods promiſe to returne, had their deſire.*

## PSAL. CXXVII.

*1 Hee ſheweth that the whole eſtate of the world, both domeſticall and politicall ſtandeth by Gods mere puiſſance and bleſſing. 3 And that to haue children well nurtured, is a ſpeciall grace and gift of God.*

A ſong

¶ A song of degrees, or Psalme of Salomon.

EXcept the Lord (a) builde the house, they labour in vaine that build it: except the Lord keepe the (b) citie, the keeper watcheth in vaine.

2 It is in vaine for (c) you to rise earely, and to lie downe late, and eate the bread (d) of sorow: but hee will surely give (e) rest to his beloued.

3 Beholde, children are the inheritance of the Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the (f) children of youth.

5 Blessed is the man, that hath his quiuerfull of them: for they (g) shall not bee ashamed, when they speake with their enemies in the gate.

a That is, governe and dispose all things pertaining to the familie.

b The publike estate of the common wealth.

c Which watch and ward, and are also magistrates & rulers of the citie.

d Either that, which is gotten by hard labour, or eaten with griefe of minde.

e Not exempting them from labour but making their labours comfortable, and as it were a rest.

f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number.

g Such children shall be able to stoppe their aduersaries mouthes, when their godly life is maliciously accused before iudges.

## PSAL. CXXVIII.

1 *He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.*

¶ A song of degrees.

BLessed is euery one that feareth the Lorde and walketh in his (a) wayes.

2 When thou eatest the labours of thine (b) hands, thou shalt be blessed and it shall be well with thee.

3 Thy wife shall be as the fruitfull vine on the sides of thine house, and (c) thy children like the olive plantes round about thy table

4 Lo surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shal (d) blesse thee, and thou shalt

a God approueth with not our life, except it be reformed, according to his word.

b The world esteemeth them happy, which liue in wealth, and idlenesse: but the holy Ghost approueth them best, that liue of the meane profit of their labours.

c Because Gods fauour appeareth in none outward thing more then in increase of children, hee promiseth to enrich the faithfull with this gift.

d Because of the spirituall blessing, which God hath made to his Church, these temporall things shall be granted.

shalt

*e For except God blesse his Church publikely, this priuate blessing were nothing.*

shalt see the wealth of (*e*) Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, *and* peace vpon Israel.

## PSAL. CXXIX.

*1 Hee admonisheth the Church to reioyce though it bee afflicted. 4 For by the righteous Lord it shall be deliuered 6 And the enemies for all their glorious shew, shall suddenly be destroyed.*

A song of degrees.

*a The Church now afflicted ought to remember how her condition hath euer beene such from the beginning: so to be molested most grieuously by the wicked: yet in time it hath euer beene deliuered.*

THey haue oftentimes afflicted me frō my youth (may (*a*) Israel now say)

2 They haue oftentimes afflicted me from my youth. but they could not preuaile against me.

3 The plowers plowed vpon my backe, *and* made long furrowes.

4 *But* the (*b*) righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shall be ashamed and turned backeward.

6 (*c*) They *shall bee* as the grasse on the house tops, which withereth afore it commeth foorth.

7 Whereof the mower filleth not his hand, neither the glainer his lap:

8 (*d*) Neither they, which goe by, say, The blessing of the Lord *be* vpon you, *or*, We blesse you in the Name of the Lord.

*b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plowe. c The enemies that list themselues most high, and as it were approch neere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.*

## PSAL. CXXX.

*1 The people of God from their bottomlesse miseries do cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercies.*

A song of degrees.

*a Being in great distresse and seruice.*

OVt of the (*a*) deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voice: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, ſtraitly marke ſt iniquities, O Lord, (b) who ſhall ſtand?

4 But mercie is with thee, that thou (c) mayeſt bee feared.

5 I haue waited on the Lord: my ſoule hath waited, and I haue truſted in his word.

6 My ſoule *waiteth* on the Lord more then the morning watch watcheth for the morning.

7 Let Iſrael waite on the Lord: for with the Lord is (d) mercy, and with him is great redemption.

8 And he ſhall redeeme Iſrael from all his iniquities.

*b He declareth that wee can not bee iuſt before God, but by forgiueneſſe of ſinnes.*

*c Becauſe of nature thou art mercifull: therefore the faithfull reuerence thee.*

*d Hee ſheweth to whom the mercie of God doeth appertaine: to Iſrael, that is, to the Church, and not to the reprobate.*

## PSAL. CXXXI.

*1 Dauid charged with ambition and greedy deſire to reigne, proteſteth his humilitie and modeſtie before God, and teacheth all men, what they ſhould doe.*

¶ A ſong of degrees, or *Pſalme* of Dauid.

LOrd, (a) mine heart is not hautie, neither are mine eyes loftie, neither haue I walked in great (b) matters and hid from mee.

2 Surely I haue behaued my ſelfe, like one wained from his mother, and kept ſilence: I am in my ſelfe as one that is (c) wained.

3 Let Iſrael wait on the Lord from henceforth and for euer.

*a Hee ſetteth forth his great humilitie, as an example to all rulers and gouernours.*

*b Which paſſe the meaſure and limits of his vocation.*

*c Hee was voyd of ambition and wicked deſires.*

## PSAL. CXXXII. Morning.

*1 The faithfull, grounding on Gods promiſe made vnto Dauid, deſire that hee would eſtabliſh the ſame, both as touching his poſteritie, and the building of the Temple, to pray there as was foreſpoken, Deut. 12. 5.*

¶ A ſong of degrees.

LOrd, remember Dauid with all his (a) affliction.

2 Who ſware vnto the Lord, and vowed vnto the mightie God of Iaakob, *ſaying*,

*a That is, with how great difficultie hee came to the kingdome, and with how great zeale and care hee went about to build the Temple.*

3 I (b) will not enter into the tabernacle of mine house, or come vpon my palet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lidds to slumber:

5 Vntill I finde out a place for the (c) Lord, an habitation for the mightie God of Iaakob.

6 Loe, we heard of it in (d) Ephrathah, and found it in the fields of the forrest.

7 Wee will enter into his tabernacles, and worship before his footestoole.

8 Arise, O Lord, to come into thy (e) rest, thou, and the Arke of thy strength.

9 Let thy Priests bee clothed with (f) righteousnes, and let thy Saints reioyce.

10 For thy (g) seruant Dauids sake refuse not the face of thine Annointed.

11 The Lord hath sworne in trueth vnto Dauid, and he will not shrinke from it, saying, of the fruite of thy bodie will I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for (h) euer.

13 For the Lord hath chosen Zion, and loued to dwell in it saying,

14 This is my rest for euer: here will I dwel, for I haue a (i) delight therein.

15 I will surely blesse her victuals, and will satisfie her poore with bread,

16 And will cloth her Priests with (k) saluation, and her Saints shall shout for ioy.

17 There will I make the (l) horne of Dauid to bud: for I haue ordeined a light for mine Anointed.

b *Because the chiefe charge of the King was to set foorth Gods glory, he sheweth, that he could take no rest, neither would go about any worldly thing, were it neuer so necessarie, before he had executed his office.*

c *That is, the Arke, which was a signe of Gods presence.*

d *The common knit was that the Arke should remaine in Ephrathah: that is in Bethlehem a plentifull place: but after, when perceiued that thou wouldest place it in Ierusalem, which was barren as a forest and compassed about onely with hilles.*

e *That is, Ierusalem, because that afterwards the Arke should remoeue to none other place.*

f *In the effect of thy grace both appeare in the Priests, and in the people.*

g *As thou first madest promise to Dauid, so continue it to his posterity, that whatsoeuer they shall aske for their people, it may be graunted.*

h *Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall.*

i *Meaning, for his owne sake, enhancing the plentifulnesse of the place. for he promiseth to blesse it, declaring before that it was barren*

k *That is, with my protection, whereby they shall be safe.*

l *Though his force for a time seemeth to be broken, yet he promiseth to restore it.*

18 His

18 His enemies will I clothe with shame, but on him his crowne shall florish.

## PSAL. CXXXIII.

1 *This Psalme conteineth the commendation of brotherly amitie among the servants of God.*

¶ A song of degrees or *Psalme* of Dauid.

BEholde, how good and howe comely a thing it is, brethren to dwell euen (*a*) together.

2 *It is* like to the precious (*b*) ointment vpon the head, that runneth downe vpon the beard, *euen* vnto Aarons beard, which went downe on the border of his garments:

3 *And* as the dew of (*c*) Hermon, which falleth vpon the mountaines of Zion: for (*d*) there the Lord appointed the blessing *and* life for euer.

*a Because the greatest part were against Dauid, though some fauoured him, yet when he was established King, at length they ioyned altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Jerusalem. d Where there is such concorde.*

## PSAL. CXXXIIII.

1 *He exhorteth the Leuites, watching in the Temple, to praise the Lord.*

¶ A song of Degrees.

BEhold, praise yee the Lord, all ye (*a*) seruants of the Lorde, yee that by night stand in the house of the Lorde.

2 Lift vp your (*b*) hands to the Sanctuarie, and praise the Lord.

3 The Lord, that hath (*c*) made heauen and earth, blesse thee out of Zion.

*a Ye that are Leuites and chiefly appointed to this office. b For their charge was not onely to keepe the Temple but to pray there and to giue God thankes. c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.*

## PSAL. CXXXV.

1 *He exhorteth all the faithfull of what estate soeuer they be to praise God for his marueilous workes,* 12 *And specially for his graces toward his people, wherein hee hath declared*

*declared his maiestie, 15 To the confusion of all idolatry, and their idolers.*

¶ Praise ye the Lord.

PRaise the Name of the Lord: ye seruants of the Lord, praise *him*.

2 Yee that stand in the (*a*) House of the Lord, *and* in the (*b*) courts of the House of our God,

3 Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath (*c*) chosen Iaakob to himselfe, *and* Israel for his chiefe treasure.

5 For I know that the Lord *is* great, and that our Lord *is* aboue all gods.

6 Whatsoeuer pleased the Lord, that (*d*) did hee in heauen and in earth, in the sea, and in all the depths.

7 Hee bringeth vp the cloudes from the ends of the earth, and maketh the * lightenings with the raine: hee draweth forth the winde out of his treasures.

8 * Hee smote the first borne of Egypt both of man and beast.

9 Hee hath sent tokens and wonders into the midst of thee, O Egypt, vpon Pharaoh and vpon all his seruants.

10 * Hee smote many nations, and slewe mightie kings:

11 *As* Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of Canaan:

12 And (*e*) gaue their land for an inheritance, *euen* an inheritance vnto Israel his people.

13 Thy Name, O Lord, *endureth* for euer: O Lord thy remembrance *is* from generation to generation.

14 For the Lord will (*f*) iudge his people, and be pacified towards his seruants.

15 The (*g*) idoles of the heathen *are* siluer and gold, *euen* the worke of mens hands.

16 They

*a Yee Leuites that are in his Sanctuarie.*

*b Meaning, the people: for the people and Leuites had their courts which were places of the Temple, apparate.*

*c That is, hath freely loued the posteritie of Abraham.*

*d Hee ioyneth Gods power with his will, to the intent that wee should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.*

*Ierem.10.13. Exod.12.29. Num.21.24. and 34.*

*e Hee sheweth what fruite the godly conceiue of Gods power, whereby they see how hee destroyeth his enemies, and deliuereth his people.*

*f That is, gouerne and defend his people.*

*g By shewing what punishment God appointeth for the heathen idolaters, hee warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God, read Psal.115.verse 4.*

16 They haue a mouth, and ſpeake not: they haue eyes and ſee not.
17 They haue eares and heare not, neither is there any breath in their mouth.
18 They that make them, are like vnto them: ſo are all that truſt in them.
19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.
20 Praiſe the Lord, yee houſe of Leui: yee that feare the Lord, praiſe the Lord.
21 Praiſed *bee* the Lord out of Zion, which dwelleth in Hieruſalem. Praiſe ye the Lord.

## PSAL. CXXXVI. Euening.

1 *A moſt earneſt exhortation to giue thankes vnto God for the creation and gouernance of all things, which ſtandeth in confeſſing that hee giueth vs all of his mere liberalitie.*

PRaiſe ye the Lord, becauſe he is good: for his (a) mercie *endureth* for euer.
2 Praiſe ye the God of gods: for his mercy *endureth* for euer.
3 Praiſe ye the Lord of lords: for his mercy *endureth* for euer:
4 Which onely doeth great wonders: for his mercy *endureth* for euer:
5 Which by *his* wiſedome made the heauens: for his mercy *endureth* for euer.
6 Which hath ſtretched out the earth vpon the waters: for his (b) mercy *endureth* for euer.
7 Which made great lights: for his mercy *endureth* for euer:
8 *As* the ſunne to rule the day: for his mercy *endureth* for euer.
9 The moone and the ſtarres to gouerne the night for his mercy *endureth* for euer.
10 Which ſmote Egypt with their firſt borne (for his mercy *endureth* for euer.)
11 And (c) brought out Iſrael from among them (for

a By this repetition he ſheweth that the leaſt of Gods benefits bind vs to thankes giuing: but chiefly his mercie, which is principally declared towards his Church.

b This was a common kinde of thankeſgiuing, which the whole people vſed, when they had receiued any benefit of God, as 2. Chr. 7. 6 and 20. 21. Meaning that God was not onely

*merciſull to their fathers, but alſo continued the ſame to their poſteritie.* c Gods *merciſull prouidence toward man appeareth in all his creatures, but chiefly in that he deliuered his Church from the thraldom of their enemies.*

his

his mercie *endureth* for euer)

*d In doing such a worke as was neuer done before nor that any other could doe.*

12 With a mightie hand and (*d*) stretched out arme: for his mercy *endureth* for euer:

13 Which diuided the red sea in two parts: for his mercie *endureth* for euer:

14 And made Israel to passe through the middes of it: for his mercie *endureth* for euer:

*e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.*

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercy *endureth* for euer:

16 Which led his people through the (*e*) wildernesse: for his mercie *endureth* for euer:

17 Which smote great kings: for his mercy *endureth* for euer:

*f Declaring thereby that no power nor authoritie was so deare vnto him, as the loue of his Church.*

18 And slewe (*f*) mightie kings: for his mercy *endureth* for euer:

19 As Sihon king of the Amorites: for his mercy *endureth* for euer:

20 And Og the king of Bashan: for his mercie *endureth* for euer:

*g In our greatest affliction and slauery, when we looked for nothing lesse then to haue had any succour.*

21 And gaue their land for an heritage: for his mercie *endureth* for euer:

22 Euen an heritage vnto Israel his seruant: for his mercie *endureth* for euer:

23 Which remembred vs in our (*g*) base estate: for his mercie *endureth* for euer:

*h Seeing that God prouideth euen for beasts: much more hath he care ouer his.*

24 And hath redeemed vs from our oppressours: for his mercy *endureth* for euer:

26 Which giueth food to all (*h*) flesh: for his mercy *endureth* for euer:

*i Seeing that all ages haue had most plaine testimonies of Gods bountie.*

26 (*i*) Praise yee the God of heauen: for his mercy *endureth* for euer.

## PSAL. CXXXVII.

*1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorow of heart: the which griefe the Chaldeans did so little pitie, 3 That they rather increased the same dayly with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God first to punish the Edomites, who prouoked the Babylonians against them. 8 And moued by the spirit of God, prophecie the destruction of Babylon, whose they were handled so inhumanely.*

By

By the riuers of Babel we (a) sate, and there we wept, when we remembred Zion.

2 We hanged our harpes vpon the willowes in the middes (b) thereof.

3 Then they that led vs cautiues, (c) required of vs songs and mirth, when wee had hanged vp *our harpes, saying*, Sing vs *one* of the songs of Zion.

4 How shall wee sing, *sayd we*, a song of the Lord in a strange land?

5 (d) If I forget thee, O Ierusalem, let my right hand forget *to play*.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: *yea*, If I preferre not Ierusalem to my (e) chiefe ioy.

7 Remember the children of (f) Edom, O Lord, in the (g) day of Ierusalem, which sayd, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed *shall he be* that rewardeth thee, as thou hast serued vs.

9 (h) Blessed *shall he be* that taketh and dasheth thy children against the stones.

*a That is, wee abode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.*

*b To wit, of that countrey.*

*c The Babilonians spake thus in mocking vs, as though by our silence we should signifie that wee hoped no more in God.*

*d Albeit the faithfull are touched with their perticular griefes, yet the common sorrow of the Church is most grieuous vnto them, and is such as they can not but remember and lament. e The decay of Gods religion in their countrey was so grieuous, that no ioy con'd make them glad, except it were restored. f According as Ezechiel 15.13. and Ieremie 49.7. prophecieds and Obadiah vers. 10 sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou diddest visite Ierusalem. h He alludeth to Isai is prophecy Chap. 13. and 16. verse, promising good successe to Cyrus & Darius, whom ambition mooued to fight against Babylon. But God vsed them as his rods to punish his enemies.*

## PSAL. CXXXVIII.

*1 Dauid with great courage praiseth the goodnes of God toward him, the which is so great, 4 That it is knowen to forreine princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.*

¶ *A Psalme* of Dauid.

I Will praise thee with my whole heart: *euen* before the (a) gods will I praise thee.

*a Euen in the presence of Angels, and of them that haue authority among men.*

2 I will

*b* Both the Temple and ceremoniall service as Christs comming were abolished: so that now God will be worshipped onely in spirit and truth, Iohn 4.23.

*c* Thou hast strengthened me against my outward and inward enemies.

*d* All the world shall confesse that thou hast wonderfully preserved me, and performed thy promise.

2 I will worship toward thine holy (*b*) Temple and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.

3 When I called then thou heardest mee, and hast so (*c*) increased strength in my soule.

4 All the (*d*) Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proude he knoweth (*e*) afarre off.

7 Though I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hande shall saue me.

8 The Lord will (*f*) perfourme *his worke* toward me: O Lord, thy mercie *endureth* for euer: forsake not the workes of thine hands.

*e* Distance of place can not hinder God to shew mercy to his, & to iudge the wicked, though they thinke that he is far off. *f* Though mine enemies rage neuer so much yet the Lord, which hath begun his worke in me, will continue his grace to the end.

Morning. PSAL. CXXXIX.

1 *Dauid, to cleuse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not:* 13 *Which he confirmeth by the creation of man.* 14 *After declaring his zeale and feare of God, hee protesteth to be enemie to all them that contemne God.*

¶ To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me and knowen me.

2 Thou knowest my (*a*) sitting and my rising: thou vnderstandest my thoughts afarre off.

3 Thou (*b*) compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my (*c*) tongue, *but* loe, thou knowest it wholly, O Lord.

5 Thou holdest mee straite behinde and before, and layest

*a* He confesseth that neither our actions, thoughts, or any part of our life can be hid from God, though he seeme to be farre off. *b* So that they are euidently knowen to thee. *c* Thou knowest my meaning before I speake.

layest thine (*d*) hand vpon me.

6 *Thy* knowledge is too wonderfull for mee: it is so high that I cannot *attaine* vnto it.

7 Whither shall I goe from thy (*e*) Spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lye downe in hell, thou art there.

9 Let me take the wings of the morning *and* dwell in the vttermost parts of the sea:

10 Yet thither shall thine (*f*) hand leade mee, and thy right hand hold me.

11 If I say, Yet the darkenesse shall hide mee, euen the night *shall be* (*g*) light about me.

12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

13 For thou hast (*h*) possessed my reines: thou hast couered me in my mothers wombe.

14 I will praise thee, for I am (*i*) fearefully and wonderously made: marueilous *are* thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret *place*, and facioned (*k*) beneath in the earth.

16 Thine eyes did see me, when I was without forme: and (*l*) in thy booke were all things written, *which* in continuance were facioned, when there was none of them *before*.

17 How (*m*) deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

18 If I should count them they are more then the sand: when I wake, (*n*) I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked: and bloudy men, *to whom I say*, Depart ye from me:

20 Which speake wickedly of thee, *and* being thine enemies are lifted vp in vaine.

*d Thou so guidest me with thine hand that I cannot turn no way, but where thou appointest me.*

*e From thy power and knowledge.*

*f Thy power doth so fast hold me, that I can escape by no meanes from thee.*

*g Though darkenesse be an hinderance to mans sight, yet it is as well vnto thine eyes as vnto the light.*

*h Thou hast made me in therefore must needes know mee.*

*i Considering thy wonderfull worke informing me I cannot but praise thee, and feare thy mighty power.*

*k That is, in my mothers wombe: which here compareth to the inward partes of the earth.*

*l Seeing that thou didst know mee before I was compact of either flesh or bone, much more now must thou know mee when thou hast facioned me.*

*m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man.*

*n I continually see newe occasions to meditate in thy wisedome and to praise it.*

21 Doe not I (o) hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine *vtter* enemies.

23 Trie mee, O God, and knowe mine heart: proone me, and know my thoughts,

24 And consider if there bee any (p) way of wickednesse in me, and leade me in the (q) way for euer.

*o He teacheth vs boldly to contemne all the hatred of the wicked and friendship of the world when they would let vs to serue God syncerely.*

*p Or any hainous way or rebellious: meaning, that though he were subiect to sinne: yet was he not giuen to wickednes and to prouoke God by rebellion. q That is, continue thy fauour toward me to the end.*

## PSAL. CXL.

*1 Dauid complaineth of the crueltie falsehood and iniuries of his enemies 8 Against the which hee prayeth vnto the Lord and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.*

¶ To him that excelleth. A Psalme of Dauid.

DEliuer mee, O Lord, from the euill man: preserue me from the (a) cruell man:

2 Which imagine euil things in *their* (b) heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: (c) adders poyson *is* vnder their lips. Selah.

4 Keepe (d) me, O Lord, from the hands of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.

5 The proude haue layde a snare for mee and spred a net with coards in my pathway, *and* set grennes for me. Selah.

6 *Therefore* I sayd vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God, the strength of my saluation, thou (e) hast couered mine head in the day of battel.

8 Let not the wicked haue his desire, O Lord: (f) perfourme not his wicked thought *lest* they be proud. Selah.

*a Which persecuteth me of malice, and without cause.*

*b That is, by their false cauillations and lies they kindle the hatred of the wicked against mee.*

*c He sheweth what weapons the wicked vse, when power and force fail them.*

*d He delareth what is the remedie of the godly, when they are oppressed by the worldlings. e Hee calleth to God with liuely faith, being assured of his mercies, because hee had before time prooued, that God helped him euer in his dangers. f For it is in Gods hand to ouerthrowe the counsels and enterprises of the wicked.*

9 *A*s for (*g*) the chiefe of them, that compasse me about, let the mischiefe of their own lips come vpon them.
10 Let coles fall vpon them: let (*h*) him cast them into the fire, *and* into the deepe pits, that they rise not.
11 *For* the backbiters shall not be established vpon the earth: euil shal (*i*) hunt the cruel man to destruction.
12 I know that the Lord will auenge the afflicted, *and* iudge the poore.
13 Surely the righteous shall prayse thy Name, *and* the iust shall (*k*) dwell in thy presence.

*g It seemeth that he alludeth to Saul*
*h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them.*
*i Gods plagues*
*k That is, shall bee shall light vpon him in such sort, that hee shall not escape. defended and preserued by thy fatherly prouidence and care.*

## PSAL. CXLI.

*1 Dauid being grieuously persecuted vnder Saul, onely fleeth to God to haue succour, 3 Desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.*

¶ A Psalme of Dauid.

O Lord, I (*a*) call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.
2 Let my prayer bee directed in thy sight as incense, and the (*b*) lifting vp of mine hands as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, *and* keepe the (*c*) doore of my lippes.
4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their (*d*) delicates.
5 Let the righteous smite mee: *for that is* a benefite and let (*e*) him reproue me *and it shalbe* a precious oile, that shall not breake mine head: for within a while I shal euen (*f*) pray in their miseries.
6 When their iudges shall bee cast downe in stonie places, they shall (*g*) heare my words for they are sweet.

*a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.*
*b He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices which were by Gods commandement offered in the olde Law.*
*c He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.*
*d Let not their prosperitie allure me to be wicked as they are.*
*e He could abide all corrections, that came of a louing heart.*
*f By patience I shall see the wicked so sharpely handled, that I shall for pitie pray for them*
*g The people, which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.*

7 Our bones lie scattered at the (*h*) graues mouth, as he that heweth *wood* or diggeth in the earth.

8 But mine eyes *looke* vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe me from the snare, *which* they haue laid for mee, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into (*i*) his nets (*k*) together, whiles I escape.

*h Here appeareth that Dauid was miraculously deliuered out of many deaths, as* 2. Cor. 1:9,10.

*i Into Gods nets whereby hee catcheth the wicked in their owne malice.* *k So that none of them escape.*

## PSAL. CXLII.

1 *The Prophet neither astonished with feare, nor caried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God who did preserue him.*

¶ *A Psalme* of Dauid, to giue instruction, *and* a prayer, when he was in the caue.

I Cryed vnto the Lord with my voyce: with my voyce I (*a*) prayed vnto the Lord.

2 I powred out my meditation before him, *and* declared mine affliction in his presence.

3 Though my spirit † was in perplexitie in mee, yet thou knewest my path: in the way wherein I walked, haue they priuily layed a snare for me.

4 I looked vpon my right hand, & behelde, but there was none that would know me: all refuge failed me, *and* none ‖ cared for my soule.

5 *Then* cryed I vnto thee, O Lord, *and* sayd, Thou art mine (*b*) hope *and* my portion in the lande *of* the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of (*c*) prison that I may praise thy Name: *then* shall the righteous (*d*) come about me, when thou art beneficiall vnto me.

*a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles, either dispaire and murmure against God, or els seeke to others then to God, to haue redresse in their miseries.*

† Ebr. was folden or wrapped in me: meaning, as a thing that could haue none issue. ‖ *Or, sought for my soule.* *b Though all meanes failed him, yet he knew that God would neuer forsake him.* *c For hee was on all sides beset with his enemies, as though hee had beeneu a most straight person* *d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.*

*1 An earnest prayer for the remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to Grace, 10 To be governed by his holy Spirit, that hee may spend the remnant of his life in the true feare and seruice of God.*

¶ A Psalme of Dauid.

HEare my prayer, O Lord, *and* hearken vnto my supplication: answere mee in thy (*a*) trueth *and* in thy (*b*) righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy (*c*) sight shall none that liueth be iustified)

3 For the enemie hath persecuted my soule: he hath smitten my life done to the earth: he hath laide mee in the darkenes, as they that haue beene dead (*d*) long ago:

4 And my spirite was in perplexitie in mee, *and* mine (*e*) heart within me was amased.

5 *Yet* doe I remember the time (*f*) past: I meditate in all thy workes, *yea*, I doe meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare mee speedily, O Lorde, *for* my spirit faileth: hide not thy face from me, els I shalbe like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnesse in the (*g*) morning for in thee is my trust: (*h*) shew mee the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: *for* (*i*) I hide me with thee.

10 (*k*) Teach me to (*l*) doe thy will, for thou art my

*a That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.*

*b That is, according to thy free goodnesse, whereby thou defendest thine.*

*c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.*

*d He acknowledgeth that God is the onely and true Physician to heale him: and that hee is able to raise him to life, though hee were dead long ago, and turned to ashes e So that onely by faith, and by the grace of Gods Spirit he was vpholden. f To wit, thy great benefits of old, and the manifolde examples of thy fauour toward thine. g That is speedily and in due season. h Let thine holy Spirit counsell me how to come foorth of these great cares and troubles. i I hid my selfe vnder the shadow of thy wings, that I might bee defended by thy power. k Hee confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit and frameth our hearts by his grace to obey him. l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour.*

God: let thy good Spirit lead me vnto the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnesse bring my soule out of trouble.

*m which shall be a signe of thy fatherly kindenesse toward me.*

12 And for thy mercy (*m*) slay mine enemies, & destroy all them that oppresse my soule: for I am thy (*n*) seruant.

*n Resigning my selfe wholly vnto thee, and trusting in thy protection.*



*1 He praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obteined, 5 Demaunding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of praise, 15 and declareth wherein the felicitie of any people consisteth.*

¶ *A Psalme of Dauid.*

*a Who of a poore sheepheard hath made me a valiant warriour and mightie conquerour.*

BLessed *bee* the Lord my strength, which (*a*) teacheth my hands to fight, *and* my fingers to battel.

2 *Hee is* my goodnesse and my fortresse, my tower and † my deliuerer, my shielde, and in him I trust, which subdueth my (*b*) people vnder me.

† Ebr. my deliuerer vnto mee: for the Prophet cannot satisfie himselfe with any words.

3 Lord, what is man that thou (*c*) regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes *are* like a shadow, that vanisheth.

*b He confesseth that neither by his owne authoritie nor policie his kingdome was quiet,*

5 (*d*) Bowe thine heauens, O Lord, and come downe: touch the mountaines and they shall smoke.

6 (*e*) Cast foorth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great (*f*) waters, *and* from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand

*but by the secret grace of God. c To giue vnto God iust praise, is to confesse our selues to be vnworthie of so excellent benefits, and that hee bestoweth them vpon vs of his free mercie. d He desireth God to continue his grace, and to send help for the present necessitie. e By these maner of speaches he sheweth that all the lettes in the worlde cannot hinder Gods power, which hee apprehended by faith. f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.*

hand is a right hand (g) of falſhood.

9 I will ſing a (h) newe ſong vnto thee, O God, and ſing vnto thee vpon a viole, and an inſtrument of tenne ſtrings.

10 It is he that giueth deliuerance vnto Kings, and reſcueth Dauid his (i) ſeruant from the hurtfull ſword.

11 Reſcue me, and deliuer me from the hand of ſtrangers, whoſe mouth talketh vanitie, and their right hand is a right hand of falſhood:

12 That our (k) ſonnes may bee as the plants growing vp in their youth, and our daughters as the corner ſtones, grauen after the ſimilitude of a palace:

13 That our (l) corners may bee full, and abounding with diuers ſorts, and that our ſheepe may bring foorth thouſands and ten thouſands in our ſtreetes:

14 That our (m) oxen may be ſtrong to labour: that there bee none inuaſion, nor going out, nor no crying in our ſtreetes.

15 Bleſſed are the people, that bee (n) ſo, yea, bleſſed are the people, whoſe God is the Lord.

g *For though they ſhake hands, yet they keepe not promiſe.*

h *That is, a rare and excellent ſong, as thy great benefites deſerue.*

i *Though wicked kings be called Gods ſeruants, as Cyrus, Iſa. 45. 1.*

k *ſo farre much as he vſeth them to execute his iudgements: yet Dauid becauſe of Gods promiſe, and they, that rule Godly, are properly ſo called, becauſe they ſerue not their owne affections, but ſet foorth Gods glory.*

l *That the very corners of our houſes may bee full of ſtore for the great abundance of thy bleſſings.*

m *He attributeth not onely the great commodities, but euen the leaſt alſo to Gods fauour.*

n *And if God giue not to all his children all theſe bleſſings, yet he recompenſeth them with better things.*

## PSAL. CXLV.

*This Pſalme was compoſed, when the kingdom of Dauid florriſhed. 1 Wherein he deſcribeth the wonderfull prouidence of God, as well in gouerning man, as in preſeruing all the reſt of his creatures. 17 He praiſeth God for his iuſtice and mercy. 18 But ſpecially for his louing kindneſſe towards thoſe that call vpon him, that feare him, and loue him: 21 For the which he promiſeth to praiſe him for euer.*

¶ *A Pſalme of Dauid of praiſe.*

O My God and King, (a) I will exroll thee, and will bleſſe thy Name for euer and euer.

a *He ſheweth what ſacrifices are pleaſant and acceptable vnto God: euen praiſe and thankeſgiuing, and ſeeing that God ſtill continueth his benefits towards vs, we ought neuer to be weary in praiſing him for the ſame.*

2 I will bleſſe thee daily, and praiſe thy Name for euer and euer.

3 (*b*) Great *is* the Lord, and moſt worthy to bee prayſed, and his greatneſſe *is* incomprehenſible.

4 Generation ſhall praiſe thy workes vnto (*c*) generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maieſtie, and thy wonderfull workes,

6 And they ſhall ſpeake of the power of thy (*d*) fearfull Actes, and I will declare thy greatneſſe.

7 They ſhall breake out into the mention of thy great goodneſſe, and ſhall ſing aloude of thy righteouſneſſe.

8 * The Lord is gracious and (*e*) mercifull, ſlowe to anger, and of great mercie.

9 The Lord is good to all, and his mercies *are* ouer all his workes.

10 All thy workes praiſe thee, O Lord, and thy Saints bleſſe thee.

11 (*f*) They ſhew the glory of thy kingdom, and ſpeake of thy power,

12 To cauſe his (*g*) power to bee knowen to the ſonnes of men, and the glorious renowme of his kingdome.

13 Thy * kingdom *is* an euerlaſting kingdome, and thy dominion *endureth* throughout all ages.

14 The Lord vpholdeth all (*h*) that fall, and lifteth vp all that are ready to fall.

15 The eyes of (*i*) all waite vpon thee, and thou giueſt them their meate in due ſeaſon.

16 Thou openeſt thine hand, and filleſt all things liuing of thy good pleaſure.

*& Hereby hee declareth that all power is ſubiect vnto God, and that no worldly promotion ought to obſcure Gods glory.*

*c For aſmuch as the end of mans creation, and of his preſeruation in this life, is to praiſe God, therefore he requireth that not onely we our ſelues doe this, but cauſe all other to doe the ſame.*

*d Of thy terrible iudgements againſt the wicked. Exod. 34. 6.*

*e He deſcribeth after what ſort God ſhewes himſelfe to all his creatures, though our ſinnes haue prouoked*

*him vengeance againſt all: to wit, mercifull not onely in pardoning the ſinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the ſweet comfort of the ſame. f The praiſe of thy glory appeareth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithfull are euer mindfull of the ſame. g Hee ſheweth that all things are out of order, but onely where God reigneth.* Luke 1. 33. daniel. 7. 14. *h Who being in miſerie and affliction would faint and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, and ſuffer themſelues to be gouerned by him. i To wit, as well of man, as of beaſt.*

17 The

17 The Lord *u* (*k*) righteous in all his wayes, and holy in all his workes.

18 The Lord *is* neere vnto all that call vpon him: *yea*, to all that call vpon him in (*l*) trueth.

19 He will fulfil the (*m*) desire of them that feare him: he will also heare their cry, and will saue them.

20 The Lord preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shal speake the praise of the Lord, and all (*n*) flesh shall blesse his holy Name for euer and euer.

*k* *He prai'eth God not onely for that he is beneficiall to all his creatures, but also in that that he iustly punsheth the wicked, and mercifully examineth hu by the cresse, giuing them strength and delinering them.* *l* *Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impacencie and murmuring.* *m* *For they will aske or wish for nothing, but according to his will, 1.Ioh 5.14.* *n* *That is, all men shall be bound to praise him.*

## PSAL. XCLVI.

*1 Dauid declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man but onely in God almighte, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 And reigneth for euer.*

¶ Praise ye the Lord.

PRaise thou the Lord, O my (*a*) soule.

2 I will praise the Lord during my life, as long as I haue any being, I will sing vnto my God.

3 Put not your trust in (*b*) princes, *nor* in the sonne of man, for there is none helpe in him.

4 His breath departeth *and* he returneth to his earth: then his (*c*) thoughts perish.

5 Blessed *is* he, that hath the God of Iaakob for his helpe, whose hope *is* in the Lord his God.

6 Which made (*d*) heauen and earth, the sea and all that therein is: which keepeth *his* fidelitie for euer:

7 Which executeth iustice (*e*) for the oppressed: which giueth bread to the hungrie: the Lord looseth the prisoners.

*a* *He stirreth vp himselfe, and all his affections to praise God.* *b* *That God may haue the whole praise, wherein he forbiddeth all confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.* *c* *Are their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.* *d* *Here encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most readie to do it.* *e* *Whose faith and patience for a while, he trieth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.*

8 The Lord giueth light to the blinde: the Lord raiseth vp the crooked: the Lord (*f*) loueth the righteous.

9 The Lord keepeth the (*g*) strangers: he relieueth the fatherlesse and widowe: but hee ouerthroweth the way of the wicked.

10 The Lord shall (*h*) reigne for euer: O Zion, thy God endureth from generation to generation. Praise yee the Lord.

*f Though hee visite them by affliction, hunger, imprisonment and such like, yet his Fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue. g Meaning all them, that are destitute of worldly meanes and succour. h Hee assureth the Church that God reigneth for euer for the preseruation of the same.*

## Euening. PSAL. CXLVII.

*1 The Prophet praiseth the bountie, wisedome, power, iustice and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which hee gathereth together after their dispertion, 19 Declaring his word and iudgements so vnto them, as he hath done to none other people.*

PRaise ye the Lord, for it is good to sing vnto our God: for it is (*a*) a pleasant thing, and praise is comely.

2 The Lord doth build vp (*b*) Ierusalem, and gather together the dispersed of Israel.

3 He healeth those that are (*c*) broken in heart, and bindeth vp their sores.

4 Hee (*d*) counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisedome is infinite.

6 The Lord releiueth the meeke, and abaseth the wicked to the (*e*) ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God.

8 Which (*f*) couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:

9 Which giueth to the beasts their foode, and to the

*a He sheweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praising God. b Because the Lord is the founder of the Church it cannot be destroyed, though the members thereof be dispersed and seeme as it were, for a time to be cut off.*

*c With affliction or sorrowe for sinne. d Though it seeme to man incredible, that God should assemble his Church being so dispersed, yet nothing can be too hard to him, that can number and name all the starres. e For the more high that the wicked climbe the greater is their fall in the ende. f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that we can neuer want matter occasion to praise God.*

yong

yong rauens that (g) cry.

10 He hath not pleasure in the (h) strength of an horse, neither delighteth he in the legs of man.

11 But the Lord deliteth in them that feare him, and attende vpon his mercie.

12 Praise the Lord, O Ierusalem: praise thy God, O Zion.

13 For he hath made the barres of thy gates (i) strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the † floure of wheate.

15 Hee sendeth foorth his (k) commanndement vpon earth, and his word runneth very (l) swiftly.

16 He giueth snow like wooll, and scattereth the hore frost like ashes.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

18 He sendeth his word and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his (m) word vnto Iaakob, his statutes and his iudgement vnto Israel.

20 He hath not dealt so with euery nation, neither haue they (n) knowen his iudgements. Praise ye the Lord.

*g For their crying is as it were a confession of their neede, which cannot be relieued, but by God onely: then if God shewe himselfe minde-full of the most contemptible soules, can he suffer them to die with famine, whom he hath assured of life euerlasting?*

*h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to de-*

*fraude God of his honour.* i *Hee doeth not oneli furnish his Church with all things necessary, but preserueth also the same, and maketh it strong against all outward force.* † Ebr. fat. k *His secret working in all creatures is as a commandement to keepe them in order, and to vse them mouing and force.* l *For immediately and without resisting, all things obey him.* m *As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life euerlasting, which hee hath left to his Church, as a most precious treasure.* n *The cause of this difference is Gods free mercy which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternal damnation.*

## PSAL. CXLVIII.

*1 Hee prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that hee hath giuen to the same after that hee had chosen them and ioyned them vnto him.*

¶ Praise ye the Lord.

PRaise ye the Lord from the heauen: praise ye him in the high places.

2 Praise

2 Praise ye him, all ye (a) his Angels: praise him all his armie.

3 Praise ye him, (b) sunne and moone: praise ye him all bright starres.

4 Praise ye him, (c) heauens of heauens, and (d) waters, that be aboue the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Praise yee the Lord from the earth, ye (e) dragons and all depthes:

8 (f) Fire and haile, snow & vapours, stormie winde, which execute his word:

9 Mountaines and all hilles, fruitefull trees and all cedars:

10 Beastes and all cattell, creeping things and feathered foules:

11 (g) Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also olde men & children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise aboue the earth and the heauens.

14 For hee hath exalted the (h) horne of his people, which is a praise for all his Saints, euen for the (i) children of Israel, a people that is neere vnto him. Praise yee the Lord.

*a Because they are members of the same body he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.*

*b In that Gods glorie shineth in those insensible creatures, this their beautie is as a continuall praysing of God.*

*c Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen.*

*d That is, the ayre, which is in the middle region of the aire, which hee here comprehendeth vnder the name of the heauens.*

*e Meaning, the great and monstrous fishes, as whales and such like.*

*f Which come not by chance or fortune, but by Gods appointed ordinance.*

*g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same, but neither high nor lowe condition or degree can bee exempted from this duetie.*

*h That is, the dignitie, power and glory of his Church.*

*i By reason of his couenant made with Abraham.*

## PSAL. CXLIX.

*1 An exhortation to the Church to praise the Lord for his victorie and conquest, that he giueth his Saints against all mans power.*

¶ Praise ye the Lord.

Sing

Sing ye vnto the Lord (a) a new song: let his praise bee heard in the Congregation of Saints.

2 Let Israel reioyce in him that (b) made him, and let the children of Zion reioyce in their (c) king.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrel and harpe.

4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glorie: let them sing loude vpon their (d) beds.

6 Let the high Actes of God be in their mouth, and a two edged sword in their hands.

7 (e) To execute vengeance vpon the heathen, and corrections among the people:

8 To binde (f) their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the indgement that is (g) written: this honour shall be to all his Saints. Praise ye the Lord.

a *For his rare and manifold benefites bestowed on his Church.*

b *In that they were preserued before all other nations, it was as a new creation, and therefore Psalme 98.7 they were called the sheepe of Gods hands,*

c *For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most lawfull King.*

d *He alludeth to that continuall rest and quietnesse that they should haue, if they would suffer God to rule them.*

e *This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against their enemies: and it giueth no liberty to any to auenge their priuate iniuries.*

f *Not vnto the people, but the Kings that were their enemies, should be destroyed.*

g *Hereby God limiteth the hands and minds of all his to enterprise no further then he appointeth.*

## PSAL. CL.

*An exhortation to praise the Lord without cease by all maner of wayes, for all his mightie and wonderfull workes.*

¶ Praise ye the Lord.

PRaise ye God in his (a) Sanctuarie: praise ye him in the (b) firmament of his power.

2 Praise ye him in his mightie Actes: praise ye him according to his excellent greatnesse.

3 Praise ye him in the sound of the (c) trumpet: praise ye him vpon the viole and the harpe.

a *That is in the heauen.*

b *For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God standeth.*

c *Exhorting the people onely to reioyce in praising God, he maketh mention of those instruments, which by Gods commandement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church.*

4 Praise

*d He sheweth that all the order of nature is bounde to this ductie, and much more Gods children, who ought*

4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let euery thing that hath (*d*) breath, praise the Lord. Praise ye the Lord.

*neuer to cease to praise him, till they be gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting praise.*

The end of the Psalmes.

# THE *PROVERBES OF SALOMON.

**This word Proverbe or parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke or scoffe.*

## *THE ARGUMENT.*

THe wonderfull loue of God toward his Church is declared in this booke: for asmuch as the summe and effect of the whole Scripture is here set forth in these brief sentences which partly containe doctrine and partly maners, & also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned, 1. *Kin.* 4, 32. and were gathered and committed to writing by Salomons seruants and indited by him.

## CHAP. I.

1 *The power and vse of the word of God.* 7 *Of the feare of God & knowledge of his word.* 10 *We may not consent to the inticings of sinners.* 20 *Wisdom complaineth that she is contemned.* 24 *The punishment of them that contemne her.*

THE Parables of Salomon the Sonne of Dauid King of Israel.

2 To know wisedome, (*a*) and instruction, to vnderstand the words (*b*) of knowledge,

3 To receiue (*c*) instruction to doe wisely, *by* (*d*) iustice and iudgement and equitie,

4 To giue vnto the (*e*) simple sharpenesse of wit, and

*a That is, what we ought to know and follow, and what we ought to refuse.*

*b Meaning, the word of God wherein is the onely true knowledge.* *c To learne to submit our selues to the correction of those that are wise.* *d By liuing iustly, and rendring to euery man that which appertaineth vnto him.* *e To such as haue no discretion to rule themselues.*

to

to the childe knowledge and discretion.

5 A wise man shal heare and increase in learning, and a man of (f) vnderstanding shal attaine vnto wise coũsels,

6 To vnderstande a parable, and the interpretation, the words of the wise, and their darke sayings.

7 ¶ *The feare of the Lord *is* the beginning of knowledge: *but* fooles despise wisedome and instruction.

8 My sonne, heare thy (g) fathers instruction, and forsake not thy (h) mothers teaching.

9 For they shall be † a comely ornament vnto thine head, and *as* chaines for thy necke.

10 ¶ My sonne, if (i) sinners doe intise thee, consent thou not.

11 If they say, Come with vs, wee will lay waite for (k) blood, *and* lie priuily for the innocent without a cause:

12 We will swallowe them vp aliue like a (l) graue euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, *and* fill our houses with spoile:

14 Cast in thy lot among vs: wẽ wil al haue one (m) purse

15 My sonne walke not thou in the way with them: refraine thy foote from their (n) path.

16 For their feet runne to euill, and make hast to shed blood.

17 Certainely *as* without cause the net is spred before the eyes of all that hath wing:

11 So they lay waite for blood, *and* lie priuily for (o) their liues.

19 Such *are* the wayes of euery one ẽ is greedy of gain: he would take away the (p) life of the owners thereof.

20 ¶ (q) Wisedome cryeth without: she vttereth her voyce in the (r) streetes.

*f As he sheweth that these parables conteining the effect of religion as touching maners and doctrine do appertaine to the simple people: so doth he declare that the same is also necessary for them that are wise and learned.*

Psal. 111. 10. ecclus. 1. 16.

*g He speaketh this in the Name of God, which is the vniuersall Father of all creatures or in the name of the pastour of the Church, who is as a father.*

*h That is, of the Church wherein the faithfull are begotten by the incorruptible seede of Gods word.* † Ebr. increase of grace. *i To wit, the wicked which haue not the feare of God. k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tende to the detriment of our neighbour. l As the graue is neuer saciat, so the auarice of the wicked and their cruelty hath none end. m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoile of the innocent. n That is, haue nothing at all to doe with them. o He sheweth that there is no cause to mooue these wicked to spoile the innocent, but their auarice and cruelty. p Wherby he concludeth that the couetous man is a murtherer. q This wisedome is the eternall word of God. r So that none can pretend ignorance.*

21 She

*f Wisdome reprooueth three kindes of men: the foolish or simple, which erre of ignorance, and the mockers, that cannot suffer to be taught, and the fooles which are drowned in worldly lustes, and hate the knowledge of godlinesse.*

21 Shee calleth in the hie *streete*, among the presse in the entrings of the gates, *and* vttereth her wordes in the citie, *saying*,

22 O yee (*f*) foolish, how long will ye loue foolishnes? and the scorners take their pleasure in scorning? and fooles hate knowledge?

23 Turne you at my correction: loe, I will poure out my minde vnto you, *and* make you vnderstand my words)

24 Because I haue called, and yee refused: I haue stretched out mine hand, and none would regard

25 But yee haue despised all my counsell, and would none of my correction.

26 I will also (*t*) laugh at your destruction, *and* mocke when your feare commeth.

27 When (*u*) your feare commeth like *sudden* desolation, and your destruction shal come like a whirlewind: when affliction and anguish shall come vpon you,

*g This is spoken according to our capacitie, signifying that the wicked, which mocke and despise at Gods word, shall haue the iust reward of their mocking.*

28 Then shal they call vpon me, but I will not answere: they shall seeke me early, but they shall not (*x*) finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, *but* (*y*) despised all my correction.

31 Therefore shall they eate of the (*z*) fruite of their owne way, and be filled with their owne deuices.

*h That is, your destruction, which of fooles destroyeth them.*

32 For (*a*) ease slayeth the foolish, and the prosperitie

*thing you feared.*

*x Because they sought not with an affection to God, but for ease of their owne griefe.*

33 But he that obeyeth me, shall dwell safely, and bee quiet from feare of euill.

*y Shewing that without faith and obedience we cannot call vpon God aright.*

*z They shall tricle what commodities their wicked life shall giue them.*

*a That is, the prosperitie, and sensualitie, wherein they delight.*

## CHAP. II.

*1 Wisdome exhorteth to obey her. 5 She teacheth the feare of God. 8 She is giuen of God, 10 She preserueth from wickednesse.*

*a That is keepe them in thine heart.*

MY sonne if thou wilt receiue my wordes, and (*a*) hide my commandements within thee,

2 And cause thine eares to hearken vnto wisedome,

*b If thou giue thy selfe to the true knowledge of God without hypocrisie.*

and decline (*b*) thine heart to vnderstanding,

3 (For

3 (For if thou call'ſt after knowledge, (e) and cri-
eſt for vnderſtanding:
4 If thou ſeekeſt her as ſilver, and ſearcheſt for her
as for (d) treaſures,
5 Then ſhalt thou vnderſtand the feare of the Lord,
and finde the (e) knowledge of God.
6 For the Lord giueth wiſedome, out of his mouth
commeth knowledge and vnderſtanding.
7 He ‖ preſerueth the ſtate of the righteous: he is a
ſhield to them that walke vprightly,
8 That they may keepe the wayes of iudgement: and
he preſerueth the way of his Saints.)
9 Then ſhalt thou vnderſtand righteouſneſſe and
iudgement, and equitie, and euery good path.
10 ¶ When wiſedome entereth into thine heart, and
knowledge delighteth thy ſoule,
11 Then ſhall (f) counſell preſerue thee, and vnder-
ſtanding ſhall keepe thee,
12 And deliuer thee from the euill way, and from the
man that ſpeaketh froward things,
13 And from them that leaue the (g) wayes of righte-
ouſneſſe to walke in the wayes of darkeneſſe:
14 Which reioyce in doing euill, and delight (h) in
the frowardneſſe of the wicked,
15 Whoſe wayes are crooked, and they are lewde in
their pathes.
16 And it ſhal deliuer thee from the ſtrange (i) woman,
even from the ſtranger, which flattereth with her words.
17 Which forſaketh the (k) guide of her youth, and
forgetteth the (l) couenant of her God.
18 Surely her (m) houſe tendeth to death, and her
pathes vnto (n) the dead.
19 All they that goe vnto her, returne not againe, nei-
ther take they hold of the wayes of life.
20 Therefore walke thou in the way of good men, and
keepe the wayes of the righteous.
21 For the iuſt ſhall dwell in the (o) land, and the

e Meaning, that we muſt ſeeke the knowledge of God with care and diligence.
d Shewing that no labour muſt be ſpared.
e That (ſaith he) is the true wiſedome, to know and feare God.
‖ Or, hideth the ſalvation.
f The word of God ſhall teach thee and counſell thee how to gouerne thy ſelfe.
g That is, the word of God, which is the only light, to follow their owne fantaſies which are darkeneſſe.
h When they ſee any giuen to euill as they are.
i Meaning, that wiſdom, which is the word of God ſhall preſerue vs from all vices: naming the vice of whoredome whereunto men is moſt prone.

k That is, her husband, which is her head and guide to gouerne her, from whom ſhe ought not to depart, but remaine in ſubiection. l Which is, the promiſe made in mariage. m Her acquaintance with her familiars and them that haunt her. n To them that are dead in body and ſoule. o They ſhall enioy the temporall and ſpirituall promiſes of God, as the wicked ſhall be voyde of them.

vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressours shall be rooted out of it.

## CHAP. III.

*1 The worde of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succeed well.*

MY sonne, forget not thou my Law, but let thine heart *keepe my commandements.

Deut. 8. 1. and 30. 6.

2 For they shall increase the length of thy (*a*) dayes and the yeeres of life, and *thy* prosperity.

3 Let not (*b*) mercy and trueth forsake thee: binde them on thy (*c*) necke, *and* write them vpon the table of thine (*d*) heart.

4 So shalt thou find fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: *but* feare the Lord and depart from euill.

8 *So* health shall be vnto thy (*e*) nauell, and marrow vnto thy bones.

9 (*f*) Honour the Lord with thy riches, and with the first *fruites* of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall (*g*) burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 *For the Lord correcteth him, whom hee loueth, euen as the father *doth* the childe in *whom* hee delighteth.

*a Long life is the blessing of God, which he giueth to his, so farre forth as it is expedient for them.*

*b By mercy and trueth, he meaneth the commandements of the first and second table: or else the mercy and faithfulnesse that we ought to vse toward our neighbours.*

*c Keepe them as a most precious iewell.*

*d Haue them euer in remembrance.*

*e By this part he comprehendeth the whole body as by health he meaneth all the benefites promised in the Lawe both corporall and spirituall.* *f As was commanded in the Lawe Exod. 23. 19. Deuter. 26. 2. and by, thus they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.* *g For to the faithfull distributer God giueth in greater abundance, Hebr. 12. 5. Reuel 3. 19.*

13 Blessed

13 Blessed *is* the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of silner, and the gaine thereof *is better* then golde.

15 It is more precious then pearles: and all things that thou canst desire, are not to bee compared vnto her.

16 Length of dayes *is* in her right hand, (*h*) *and* in her left hand riches and glory.

17 Her wayes *are* wayes of pleasure, and all her pathes prosperity.

18 Shee is a tree (*i*) of life to them that lay holde on her, and blessed *is* he that retaineth her.

19 The Lord by wisedome hath laid the (*k*) foundation of the earth, and hath stablished the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop downe the dewe.

21 My sonne, let not *these things* depart from thine eyes, *but* obserue wisedome, and counsell.

22 So they shall be life to thy soule, and grace vnto thy ‖ necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleepe shall be sweet.

25 Thou shalt not feare for *any* sudden feare, neither for the (*l* destruction of the wicked, when it commeth.

26 For the Lord shall be for thine assurance, and shall preserue thy foot from taking.

27 ¶ Withhold not the good from (*m*) the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe and to morrow will I giue *thee*, if thou *now* haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell (*n*) without feare by thee.

30 ¶ Striue not with a man causelesse, when he hath done thee no harme.

*h Meaning, that he that seeketh wisdome, that is, suffereth himselfe to be gouerned by the word of God, shal haue all prosperitie both corporall and spirituall.*

*i Which bringeth foorth such fruite, that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.*

*k Hereby he sheweth that this wisdome whereof he speaketh, is euerlasting, because it was before all creatures, and that all things, euen the whole worlde were made by it* ‖ Or, throte, read Chap. 1. 9.

*l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodome.* *m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.* *n That is, putteth his trust in thee.*

*o Desire not to be like vnto him.*

*p That is, his couenant, and fatherly affection, which is hid and secret from the world.*

*q He will shewe by his plagues, that their scornes shall turne to their owne destruction, as Chap. 1. 26.*

31 ¶ Be not (o) enuious for the wicked man, neither chuse any of his wayes.

32 For the froward *is* abomination vnto the Lord: but his (p) secret *is* with the righteous.

33 The curse of the Lord *is* in the house of the wicked: but he blesseth the habitation of the righteous.

34 With the scornefull (q) he scorneth, but he giueth grace vnto the humble.

35 The wise shall inherite glory: but fooles dishonour, *though* they be exalted.

## CHAP. IIII.

*1 Wisedome and her fruites ought to bee searched. 14 The way of the wicked must bee refused. 20 By the word of God the heart, eyes, and course of mans life must bee guided.*

*a He speaketh thus in the person of a preacher and minister, which was a father vnto the people, verse Chap. 1. 8.*

*b In Ebrewe it is Only: For though she had three others, as 1. Chron. 3. 5. yet so tenderly loued she Salomon, that he was vnto her, as her onely sonne.*

*c Meaning, David his father.*

*d He sheweth that we must first beginne at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last studie, or els, care not for it at all.*

HEare, O yee children, the instruction of a (a) father, and giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: *therefore* forsake ye not my Lawe.

3 For I was my fathers sonne, tender and (b) deare in the sight of my mother.

4 When (c) he taught mee, and saide vnto mee, Let thine heart holde fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisedome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, and thee shall keepe thee: loue her and she shall preserue thee.

7 (d) Wisedome *is* the beginning: get wisedome *therefore*: and aboue all thy possession, get vnderstanding.

8 Exalt her, and shee shall exalt thee: shee shall bring thee to honour, if thou embrace her.

9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

1 ¶ Heare, my sonne, and receiue my wordes, and the yeeres of thy life shall be many.

11 I haue (e) taught thee in the way of wisedome, and ledde thee in the paths of righteousnesse.
12 When thou goest, thy gate shall not be (f) straite, and when thou runnest, thou shalt not fall.
13 Take holde of instruction, and leaue not: keepe her, for she is thy life.
14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.
15 Auoyde it, and goe not by it: turne from it, and passe by.
16 For they cannot (g) sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.
17 For they eate the bread of (h) wickednesse, and drinke the wine of violence.
18 But the way of the righteous shineth as the light, that (i) shineth more and more vnto the perfite day.
19 The way of the wicked is as the darkenesse: they know not wherein they shall fall
20 ¶ My sonne, hearken vnto my words, incline thine eares vnto my sayings.
21 Let them not depart from thine eyes, but keepe them in the middes of thine heart
22 For they are life vnto those that finde them, and daily health vnto all their (k) flesh.
23 Keepe thine heart with all diligence: for thereout commeth (l) life.
24 Put away from thee a froward mouth, and put wicked lippes farre from thee.
25 Let thine eyes behold the right, and let thine eye liddes direct thy way before thee.
26 (m) Ponder the path of thy feete, and let all thy waies be ordered aright.
27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

*e Salomon declareth what care his father had to bring him vp in the true feare of God. for this was Dauids protestation.*
*f Thou shalt walke at libertie without offence.*
*g Meaning, that to do euill is more proper & natural to the wicked, then to sleepe, eate or drinke.*
*h Gotten by wicked meanes and cruell oppression.*
*i Signifying that the godly increase daily in knowledge and perfection, til they come to full perfection, which is when they shalbe ioyned to their head in the heauens.*
*k That is, they shall haue health of body vnder the which all other blessings promised in the law are conteined.* *l For as the heart is either pure or corrupt, so is the whole course of mans life.* *m Keepe a measure in all thy doings.*

## CHAP. V.

*3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours and so helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.*

MY sonne, beacken vnto my wisedome, and incline thine eare vnto my ‖ knowledge,
2 That thou mayest regard counsell, and thy lippes obserue knowledge.
3 For the lippes (a) of a strange woman drop as an hony combe, and her mouth is more soft then (b) oyle.
4 But the ende of her is bitter as wormewood, and sharpe as a two edged sword.
5 Her (c) feete goe downe to death, and her steppes take hold on hell.
6 Shee weigheth not the way of life: her pathes are (d) moueable: thou canst not know them.
7 Here ye me now therefore, O children, and depart not from the wordes of my mouth.
8 Keepe thy way farre from her, and come not neere the doore of her house,
9 Least thou giue thine (e) honour vnto others, and thy yeeres to the cruell:
10 Lest the stranger should be filled with thy strength and thy (f) labours be in the house of a stranger,
11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body.)
12 And say, How haue I hated instruction, and mine heart despised correction!
13 And haue not obeied the voice of them that taught me, nor inclined mine eare to them that instructed mee!
14 I was almost brought into all euill in the middes of the Congregation and (g) assembly.
15 ¶ Drinke the water of (h) thy cisterne, and of the riuers out of the middes of thine owne well.
16 Let thy fountaines flow foorth, and the riuers of waters in the streetes,
17 But let them be thine, euen (i) thine onely, and not the strangers with thee.
18 Let thy (k) fountaine bee blessed, and reioyce

‖ Of, vnderstanding.

a *That is, an harlot, which giueth her selfe to another then to her husband.*
b *By oyle and hony, he meaneth flattering and craftie inticements.*
c *All her doings lead to destruction.*
d *She hath euer new meanes to allure to wickednesse.*
e *That is, thy strength and goods to her that will haue no pitie vpon thee: as reason of Samson and the prodigall sonne.*
f *The goods gotten by thy trauell.*
g *Although I was faithfully instructed in the trueth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.*
h *He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be beneficiall to the godly that want.*
i *Distribute them not to the wicked and infidels but reserue them for thy selfe, thy family, and them that are of the houshold of faith.*
k *Thy children which shall come of thee in great abundance shewing that God blesseth mariage, and curseth whordome,*

with

with the wife of thy (*l*) youth.

19 *Let her be as* the louing hinde and pleasant roe: let her breſtes ſatisfie thee at all times, *and* delight in her loue continually.

20 For why ſhouldeſt thou delight, my ſonne, in a ſtrange woman, or imbrace the boſome of a ſtranger?

21 For the wayes of man *are* before the (*m*) eyes of the Lord, and he pondereth his paths.

22 His owne iniquities ſhall take the wicked himſelfe, and he ſhall bee holden with the cords of his owne ſinne.

23 Hee ſhall (*n*) die for fault of inſtruction, and ſhall goe aſtray through his great folly.

*l Which thou didſt marry in thy youth.*

[Or, goe aſtray with a ſtranger?

*m He declareth that except man doe ioyne to his wife, both in heart and outward conuerſation, that hee ſhall not eſcape the iudgements of God.* *n Becauſe he will not giue eare to Gods word and be admoniſhed.*

## CHAP. VI.

*1 Inſtruction for ſureties. 6 The ſlouthfull and ſluggiſh is ſtirred to worke. 12 Hee deſcribeth the nature of the wicked. 16 The things that God hateth. 20 To obſerue the word of God. 24 To flee adultery.*

MY ſonne, if thou be ſurety for thy neighbor, *and* haſt ſtriken handes with the ſtranger,

2 Thou art (*a*) ſnared with the wordes of thy mouth: thou art *euen* taken with the words of thine own mouth.

3 Doe this, now my ſonne, and deliuer thy ſelfe: ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſolicite thy friends.

4 Giue no ſleepe to thine eyes, nor ſlumber to thine eye liddes.

5 Deliuer thy ſelfe as a Doe from the hand *of the* hunter, and as a bird from the hand of the fouler.

6 ¶ Go to (*b*) the piſmire, O ſluggard: behold her wayes and be wiſe.

7 For ſhe hauing no guide, gouernour, nor ruler,

8 Prepareth her meat in the ſummer, *and* gathereth her food in harueſt.

9 How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe?

10 * *Yet* a little ſleep, a little ſlumber, (*c*) a little folding

*a* ¶ *He forbiddeth vs not to become ſurety one for another according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditour may not be defrauded.* *b If the word of God cannot inſtruct thee, yet learne at the little piſmire to labour for thy ſelfe, and not to burden others.* Chap. 24. 32. *c Hee expreſſeth liuely the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer enough, but euer ſeeke occaſion thereunto.*

of the hands to sleepe.

11 Therefore thy pouertie commeth as one that (*d*) trauaileth by the way, and thy necessitie like (*e*) an armed man.

12 The vnthriftie man (*f*) and the wicked man walketh with a froward mouth.

13 Hee maketh a signe with his eyes: hee † signifieth with his feete: he (*g*) instructeth with his fingers.

14 Lewde things are in heart: hee imagineth euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recouerie.

16 ¶ These sixe things doeth the Lord hate: yea, his soule abhorreth seuen:

17 The hauty eyes, a lying tongue, and the handes that shed innocent blood.

18 An heart that imagineth wicked interprises, (*b*) feet that be swift in running to mischiefe,

19 A false witnes that speaketh lyes, and him that raiseth vp contentions among ‖ brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine (*i*) heart, and tye them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee, when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the (*k*) commandement is a lanterne, and instruction a light: and (*l*) corrections for instruction are the way of life:

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beauty in thine heart, neither let her take thee with her (*m*) eye lidder.

26 For because of the whorish woman, a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man.

27 (*n*) Can a man take fire in his bosome, and his

*d That is, suddenly, and when thou lookest not for it.*

*e It shall come in such sort as thou art not able to resist it.*

*f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie, or the men of Belial, and slanderous.*

† Ebr. speaketh.

‖ *Thus all his gesture tendeth to wickednes.*

*b Meaning the raging affections, which cary a man away in such sort that he cannot tell what he doeth.*

‖ Or, neighbours.

*i Reade Chap. 3. 3.*

*k By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church. l And reprehensions when the word is preached bring vs to life. m With her wanton lookes and gesture. n Meaning, that she will neuer cease, till she haue brought thee to beggery, and then take thy destruction.*

clothes

clothes not be burnt?

28 Or can a man goe vpon coles, and his feet not bee burnt?

29 So hee that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

30 Men doe not (o) despise a theife, when he stealeth, to satisfie his (p) soule, because he is hungry.

31 But if he be found, hee shall restore seuen folde, or he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he † is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde (q) a wound and dishonour, and his reproch shall neuer be put away.

34 For iealousie *is* the rage of a man: therefore he will not (r) spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neither will he consent, though thou augment the giftes.

*o He approueth not theft, or but sheweth that it is not so abominable as whoredome, for asmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the Law of God.*

*p Meaning, for very neeessitie.* † Ebr. lacketh in heart. *q That is, death appointed by the Lawe.* *r He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the Law of nature admitteth any ransome for the adulterie.*

## CHAP. VII.

*1 An exhortation to wisedome and to the word of God.* 5 *Which will preserue vs from the harlot,* 6 *Whose manners are described.*

MY sonne, keepe my wordes, and hide my commaundements with thee.

2 Keepe my commandements, and thou shalt liue, and mine instruction as the (a) apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: and call vnderstanding *thy* kinswoman,

5 That they may keepe thee from the strange woman, from the stranger that is smooth in her wordes.

6 ¶ (b) As I was in the windowe of mine house, I looked though my windowe,

*a By this diuersitie of wordes he meaneth that nothing ought to be so deare vnto vs, as the wordes of God,*

*now that we looke on any thing more or minde any thing so much.* *b Salomon with this parable to declare their folly, that suffer themselues to be abused by harlots.*

7 And

7 And I sawe among the fooles, and considered a-
mong the children a young man destitute of vnderstan-
ding,
8 Who passed through the streete by her corner, and
went toward her house,
9 In the twilight in the euening, when the night be-
gan to be (e) blacke and darke.
10 And behold, there met him a woman with an har-
lots ‖ behauiour, and ‖ subtil in heart.
11 (She (d) is babling and loude: whose feet can-
not abide in her house.
12 Now she is without, now in the streetes, and lyeth
in wait at euery corner.)
13 So she caught him, and kissed him and † with an im-
pudent face said vnto him,
14 I haue (e) peace offrings: this (f) day haue I pay-
ed my vowes.
15 Therefore came I forth to meete thee, that I might
seeke thy face: and I haue found thee.
16 I haue decked my bed with ornaments, ‖ carpets and
laces of Egypt.
17 I haue perfumed my bedde with mirrhe, aloes, and
cinnamom.
18 Come, let vs take our fill of loue vntill the mor-
ning: let vs take our pleasure in dalliance.
19 For mine husband is not at home: he is gone a iour-
ney farre off.
20 He hath taken † with him a bag of siluer, and will
come home at the day appointed.
21 Thus with her great craft she caused him to yeeld,
and with her flattering lips she entised him.
22 And he followed her straightwayes, as an (g) exe
that goeth to the slaughter, and (h) as a foole to the
stockes for correction,
23 Till a dart strike through his liuer, as a bird hasteth
to the snare, not knowing that † he is in danger.

c He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.
‖ Or, garment.
‖ Or, hid.
d He describeth certaine conditions, which are peculiar to harlots.
† Ebr. she strengthened her face.
e Because that in peace offrings a portion returned to them that offerred, she sheweth him that she hath meat at home to make good cheere with: or else she would vse some cloke of holines, till she had gotten him in her snares.
f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offrings to make satisfaction for their sinnes.
‖ Or, carued worke.
† Ebr. in his hand.
g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.
h Which goeth cheerefully, not knowing that he shall bee chastised.
† Ebr. it is for his life.

24 ¶ Heare

24 ¶ Heare me now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her pathes.

26 For she hath caused many to fal downe wounded, and the (i) strong men are all slaine by her.

27 Her house is the way vnto the graue, which goeth downe to the chambers of death.

i Neither wit nor strength can deliuer them that fall into the hands of the harlot. Chap. 2. 18.

## CHAP. VIII.

1 *Wisedome declareth her excellency,* 11 *Riches,* 15 *Power,* 22 *Eternity.* 32 *She exhorteth all to loue and follow her.*

DOth a not (a) wisedome cry? and vnderstanding vtter her voyce?

a Salomon declareth that men is cause of their owne perdition, and that he can pretend no ignorance, for as much as God calleth to all men by his word, and by his works, to follow vertue and to flie from vice.

2 Shee standeth in the top of the high places by the way in the place of th pathes.

3 Shee cryeth besides (b) the gates before the citie at the entry of the doores.

b Where the people did most resort, and which was the place of iustice.

4 O men, I call vnto you, and *vtter* my voyce to the children of men.

5 O *ye* fooliſh men, vnderstan i wisedome, and *ye*, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lips *shall teach* things that be right.

7 For my mouth shall speake the trueth, and my lips abhorre wickednesse.

8 All the words of my mouth *are* righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all (c) plaine to him that will vnderstand and streight to them that would find knowledge.

c Meaning, that the word of God is easie vnto all that haue a desire vnto it, and which are not blinded by the prince of this world.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine gold.

11 For wisedome is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisedome d dwell with (d) prudence, and I find forth knowledge *and* counsels.

d That is, except a man haue wisedome, which is the true knowledge of God, he can neither bee prudent nor good counsellour.

13 The feare of the Lord *is* to hate (e) euill: e pride and arrogancy, and the euill way: and a mouth *that speaketh* lewde things.

e So that hee that doth not hate euill, feareth not God.

lewde things I hate.

14 I haue counsell and wisedom: I am vnderstanding, and I haue strength.

15 By mee Kings (f) reigne, and Princes decree iustice.

16 By me princes rule, and the nobles and all the iudges of the earth.

17 I loue them that loue me: and they that seeke me (g) early, shall finde me.

18 Riches and honour are with mee: (h) euen durable riches and righteousnesse.

19 My fruite is better then gold, euen then fine gold, and my reuenues better then fine siluer.

20 I cause to walke in the way of righteousnesse, and in the middes of the paths of (i) iudgement,

21 That I may cause them that loue mee, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: I was (k) before his workes of old.

23 I was set vp from euerlasting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: and before the hilles was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When hee prepared the heauens, I was (l) there, when he set the compasse vpon the deepe,

28 When he established the cloudes aboue, when he confirmed the fountaines of the deepe:

29 When he gaue his decree to the sea, that the waters should not passe his commandement: when hee appointed the foundations of the earth,

30 Then was I with him as (m) a nourisher, and I was dayly his delite, reioycing alway before him,

*f Whereby he declareth that honours, dignitie, or riches come not of mans wisedome or industrie, but by the prouidence of God.*

*g That is, study the word of God diligently, with a desire to profite.*

*h Signifying, that he chiefly meaneth the spirituall treasures and heauenly riches.*

*i For there can be no true iustice or iudgement, which is not directed by this wisedome.*

*k He declareth hereby the diuinitie and eternitie of this wisedome, which he magnifieth and prayseth through this booke: meaning thereby the eternall Sonne of God Iesus Christ our Sauiour, whom Saint Iohn calleth the word that was in the beginning. Iohn 1.1.*

*l He declareth the eternitie of the Sonne of God, which is meant by this word Wisedome, who was before all time, and euer present with the Father.*

*m Some reade a chiefe worke: signifying that this Wisedom euen Christ Iesus, was equall with God his father, and created, preserueth and still worketh with him, as Iohn 5.17.*

31 And

31 And tooke my (n) solace in the compasse of (o) his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed *are they that* keepe my wayes.

33 Heare instruction, and be ye wise and refuse it not blessed is the man that heareth mee, watching dayly at my gates, *and* giuing attendance at the postes of my doores.

34 For he that findeth me, findeth life, & shall obtaine fauour of the Lord.

35 But hee that sinneth against mee, hurteth his owne soule: *and* all that hate me, loue death.

*n Whereby is declared that the worke of the creation was no paine but a solace to the wisedome of God.*

*o By earth he meaneth man, which is the worke of God, in whom wisdome tooke pleasure: in so much as for mans sake the diuine Wisedome tooke mans nature and dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.*

## CHAP. IX.

*2 Wisedom calleth all to her feast 7 The scorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.*

WIsedome hath built her (a) house, *and* hewen out her (b) seuen pillars.

2 Shee hath killed her vittailes, drawne her wine, and (c) prepared her table.

3 She hath sent forth her (d) maydens, *and* cryeth vpon the highest places of the citie, *saying*,

4 Who so is (e) simple, let him come hither, *and* to him that is destitute of wisedome she sayeth,

5 Come, *and* eate of my (f) meat, and drinke of the wine *that* I haue drawen.

6 Forsake *your way*, ye foolish, and ye shall liue: and walke in the way of vnderstanding.

7 Hee that reproueth a scorner, purchaseth vnto himselfe shame: and hee that rebuketh the wicked, getteth himselfe (g) a blot.

*a Christ hath prepared him a Church.*

*b That is, many chiefe stayes and princ pall parts of his Church, as were the Patriarkes, Prophets, Apostles, Pastours and Doctours.*

*c He compareth wisedome with great princes that keepe open house for all that come. d Meaning true preachers, which are not infected with mans wisedome. e Hee that knoweth his owne ignorance and is voyde of malice. f By the meate and drinke, is meant the word of God and the ministration of the Sacramentes whereby God nourisseth his seruantes in his house, which is the Church. g For the wicked will contemne him and labour to defame him.*

*b Meaning, them that are incorrigible, which Christ calleth dogges and swine:*

8 Rebuke not a (*b*) scorner, least he hate thee: rebuke a wise man, and he will loue thee.

9 Giue *admonition* to the wise, and hee will bee the wiser: teach a righteous man, and hee will increase in learning.

*or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.*

10 The beginning of wisedome *is* the feare of the Lord, and the knowledge of holy things, *is* (*i*) vnderstanding.

11 For thy dayes shalbe multiplyed by mee, and the yeeres of thy life shall he augmented.

12 If thou be wise, thou shalt be wise for (*k*) thy selfe and if thou be a scorner, thou alone shalt suffer.

*i He sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.*

13 ¶ A (*l*) foolish woman is troublesome: she *is* ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seate in the hie places of the citie,

15 To call them that passe by the way, that goe right on their way, *saying*,

*k Thou shalt haue the chiefe profite and commodity thereof.*

16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that the dead *are* there, *and that* her guests *are* in the depth of hell.

*l By the foolish woman some vnderstand the wicked preachers, who counterfaite the word of God, as appeareth, verse 16. which were the wordes of the true preachers as verse 4. but their doctrine is but as stollen waters: meaning, that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselues boast thereof.*

## CHAP. X.

*In this Chapter and all that follow vnto the thirtieth, the wiseman exhorteth by diuers sentences, which hee calleth parables, to follow vertue, and flee vice: and sheweth also what profite commeth of wisedome, and what hinderance proceedeth of foolishnesse.*

### THE PARABLES OF SALOMON.

Chap. 15. 20.

A Wise * sonne maketh a glad father: but a foolish sonne *is* an heauinesse to his mother.

*a That is, wickedly gotten.*

2 The treasures of (*a*) wickednesse profite nothing: but righteousnesse deliuereth from death.

*b Though hee suffer the iust to want for a time, yet he will send him comfort in due season.*

3 The Lord will (*b*) not famish the soule of the righte-

righteous: but hee casteth away the substance of the wicked.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh riche.

5 He that gathereth in summer, *is* the sonne of wisedome: *but* hee that sleepeth in harnest, *is* the sonne of confusion.

6 Blessings *are* vpon the head of the righteous: but iniquity shall couer the mouth of (*c*) the wicked.

7 The memoriall of the iust *shalbe* blessed: but the name of the wicked shall (*d*) rotte.

8 The wise in heart shall receiue commandements: but the foolish in † talke shall be beaten.

9 He that walketh vprightly, walketh ‖ boldly: but he that peruerteth his wayes, shall be knowen.

10 He that (*e*) winketh with the eye, worketh sorrow, and he that is (*f*) foolish in talke, shalbe beaten.

11 The mouth of a righteous man is a welspring of life: but iniquitie coueretb the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue coueretb all trespasses.

13 In the lips of him that hath vnderstanding wisedome is found, and (*g*) a rod shall bee for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole *is* a present destruction.

15 The rich mans goods are his (*h*) strong citie: *but* the feare of the needy *is* their pouerty.

16 The labour of the righteous *tendeth* to life: *but* the reuenues of the wicked to sinne.

17 He that regardeth instruction, *is in* the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquity: but he that refraineth his lips, is wise.

20 The tongue of the iust man *is as* fined siluer: *but* the heart of the wicked *is* little worth.

21 The lips of the righteous dor (*i*) feed many: but

‖ Or, deceitfull.

*c When their wickednes shalbe discouered, they shalbe as dumme, and not know what to say.*

*d Shall be vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortall.*

† Ebr. lippes.

‖ Or, surely.

*e He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6. 13.*

*f For the corruption of his heart is knowen by his talke.* 1. Cor. 1. 4. 1. pet 4. 8.

*g That is, God will find him out to punish him.*

*h And so maketh him bolde to doe euill whereas pouerty boldeth the poore from many euill things.*

*i For the speake true, and edifie many by exhortations, admonition and counsell.*

fooles

*k Meaning, that all worldly things bring care and sorowe wherein they that feele the blessings of God, haue none.*

fooles shall die for want of wisedome.

22 The blessing of the Lord, it maketh rich, and hee doeth adde (*k*) no sortowes with it.

23 *It is* a passime to a foole to doe wickedly, but wisedome *is* vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but *God* will grant the desire of the righteous.

*l He is but a trouble, & griefe to him that setteth his affiance.*

25 As the whirlewinde passeth, so is the wicked no more: but the righteous *is* an euerlasting foundation.

26 As vineger *is* to the teeth, and as smoke to the eyes, so *is* the slouthfull to them that (*l*) send him.

*m The time of their prosperitie shall be short, because of their great fall, though they seeme to liue long.*

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked (*m*) shall be diminished.

28 The patient abiding of the righteous *shall be* gladnesse: but the hope of the wicked shall perish.

*n They enioy in this life by faith and hope, their euerlasting life.*

29 The way of the Lord *is* strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shal (*n*) neuer be remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall bee fruitfull in wisedome: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardthings.

## CHAP. XI.

*a Vnder this word, he condemneth all false weights, measures and deceit.*

†Ebr. stone.

*b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.* Eccl. 5.1. ezc. 7. 19.

FAlse (*a*) balances *are* an abomination vnto the Lord: but a perfite † weight pleaseth him.

2 When pride commeth, then commeth (*b*) shame: but with the lowly *is* wisedome.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressors shalbe taken in *their* owne wickednesse.

Wisd 5.15.

*c That is, shall enter into trouble.*

7 * When a wicked man dyeth, *his* hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked (*c*) shall come in his stead.

9 An (d) hypocrite with *his* mouth hurteth his neighbour: but the righteous shalbe deliuered by knowledge.

10 In the prosperitie of the righteous the citie (e) reioyceth, and when the wicked perish, *there is* ioy.

11 By the ‖ blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will (f) keepe silence.

13 Hee that goeth about *as* a slanderer, discouereth a secret: but hee that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many (g) counsellers are, *there is* health.

15 He shall be sore vexed, that is suretie for a (h) stranger, and he (i) that hateth suretiship, is sure.

16 A ‖ gracious woman atteineth honour, and the strong men attaine riches.

17 He that is mercifull, (k) rewardeth his owne soule: but he that troubleth his owne ‖ flesh, *is* cruell.

18 The wicked worketh a deceitfull worke: but hee that soweth righteousnesse *shall receiue* a sure rewarde.

19 As righteousnes *leadeth* to life: so hee that followeth euill, *seeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord: but they that are vpright in *their* way, *are* his delight.

21 (l) *Though* hand *ioyne* in hand, the wicked shall not be vnpunished: but the seede of the righteous shal escape.

22 *As* a iewel of golde in a swines snout: *so is* a faire woman which ‖ lacketh discretion.

23 The desire of the righteous *is* onely good: *but* the hope of the wicked (m) *is* indignation.

24 There is that scattereth, (n) and is more increased: but he that spareth more (o) then is right, surely *commeth* to pouertie.

25 The † liberall person shal haue plentie: and he that watereth, shall also haue raine.

d *A dissembler that pretendeth friendship, but is a priuate enemie.*

e *The countrey is blessed, where there is godly men, and they ought to reioyce when the wicked are taken away.*

‖ Or, prosperitie.

f *Will not make light report of others.*

g *Where God giueth store of men of wisedome and counsell.*

h *Whose conuersation hee knoweth not.*

i *He that doeth not without iudgement, and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.*

‖ Or, modest.

k *Is both good to himselfe, and to others.*

‖ Or, neighbour.

l *Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape.*

‖ Or, is of vncomely behauiour.

m *They can looke for nothing but Gods vengeance.*

n *Meaning them that giue liberally whom God blesseth.*

o *That is, the niggards.*

† Ebr. the soule of blessing shalbe made fat.

26 Hee that withdraweth the corne, the people will curse him: but blessing *shalbe* vpon the head of him that (*p*) selleth corne.

27 Hee that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall florish as a leafe.

29 Hee that troubleth his owne (*q*) house, shall inherite the winde, and the foole *shall bee* (*r*) seruant to the wise in heart.

30 The fruit of the righteous *is as* a tree of life, and he that (*s*) winneth soules, *is* wise.

31 Beholde, the righteous shalbe (*t*) recompensed in the earth: how much more the wicked and the sinner?

*p That prouideth for the vse of them that are in necessitie.*

*q The couetous men that spare their riches to the hinderance of their families, shall be deprined thereof miserably.*

*r For though the wicked bee rich, yet are they but slaues to the godly, which are the true possessours of the gifts of God.*

*s That is, bringeth them to the knowledge of God.*

*t Shall be punished as hee deserueth, as 1. Peter. 4. 18.*

## CHAP. XII.

HEe that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth fauour of the Lorde: but the man of wicked imaginations will he condemne.

3 A man can not be established by wickednesse: but the (*a*) roote of the righteous shall not be mooued.

4 A †vertuous woman *is* the crowne of her husband: but she that maketh *him* ashamed, *is* as corruption in his bones.

5 The thoughtes of the iust *are* right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked *is* to lye in waite for blood: but the mouth of the righteous will (*b*) deliuer them.

7 *God* ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisedome: but the froward of heart shalbe despised.

9 Hee that is despised, (*c*) and *is* his owne seruant, is better then hee that boasteth him selfe and lacketh bread.

10 A righteous man (*d*) regardeth the life of his beast: but the mercies of the wicked *are* cruell.

*a They are so grounded in the fauour of God, that their roote shall prosper continually.*

†Ebr. strong, or painefull.

*b As their conscience is vpright so shal they be able to speake for them selues against their accusers.*

*c The poore man that is cõtemned, and yet liueth of his owne trauell.*

*d Is merciful euen to the very beast that doeth him seruice.*

11 *Hee

11 * Hee that tilleth his land, shall be satisfied with bread, but he that followeth the idle, *u* destitute of vnderstanding.

12 The wicked desireth the (*e*) net of euils: but the (*f*) roote of the righteous giueth *fruite*.

13 The euill man is snared by the wickednesse of *his* lips, but the iust shall come out of aduersitie.

14 A man shall bee saciate with good things by the fruite of *his* mouth, and the recompence of a mans hands shall *God* giue vnto him.

15 The way of a foole *is* (*g*) right in his owne eyes: but he that heareth counsell, *is* wise.

16 A foole in a day shalbe knowne by his anger: but he (*h*) that couereth shame, *is* wise.

17 He that speaketh trueth, will shewe righteousnes: but a false witnes *vseth* deceite.

18 * There is that speaketh *words* like the prickings of (*i*) a sworde: but the tongue of wise men *is* health.

19 The lip of trueth shalbe stable for euer: but a lying tongue *vanisheth* incontinently.

20 Deceit *is* in the heart of them that imagine euill: but to the counsellers of peace *shall bee* ioy.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lips *are* an abomination to the Lorde: but they that deale truely *are* his delight.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 * The hand of the diligent shall beare rule: but the idle *shalbe* vnder tribute.

25 Heauines in the heart of man doeth bring it down: but a (*k*) good worde reioyceth it.

26 The righteous (*l*) is more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitful man rosteth not, that he (*m*) tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousnes, and *in that* pathway *there is* no death.

Chap. 28. 19.
ecclus. 20. 27.
‖ Or, detence.
*u* Continually imagineth meanes how to do harme to others.
*e* Meaning, shew heart within, which is vpright, and doeth good to all.
*g* He standeth in his owne conceite, and condemneth all others in respect of himselfe.
*h* Which bridleth his affections.
Chap. 14. 3.
*i* Which seeke nothing more then to prouoke others to anger.
Chap. 10. 4
*k* That is, words of comfort, or a cheerefull minde which is declared by his words.
reioyceth a man, as a couetous minde killeth him.
*l* That is, more liberall in giuing.
*m* Although he get much by vnlawfull meanes, yet will hee not spende it vpon himselfe.

## CHAP. XIII.

A Wise sonne *will obey* the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruite (a) of his mouth: but the soule of the trespassers *shall suffer* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth his lips, destruction *shalbe* to him.

4 The slaggard (b) lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of † life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, & hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man *will giue* his riches for the raunsome of his life: but the poore (c) can not heare the reproche.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Only by pride (d) doeth *man* make contention: but with the well aduised is wisedome.

11 The (e) riches of vanitie shall diminish: but hee that gathereth with (f) the hand, shall increase *them*.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, *it is* as a tree of life.

13 Hee that despiseth (g) the word, hee shalbe destroied: but hee that feareth the commandement, hee shalbe rewarded.

14 The instruction of a wise man is as the welspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger falleth (h) into euill: but a faithfull ambassadour is preferred.

18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 Hee that walketh with the wise, shalbe wise: but a companion of fooles shalbe (i) afflicted.

21 Affliction

*a If hee vse his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.*

*b Hee euer desireth, but taketh no paines to get any thing.*

† Ebr. way.

*c For his power, he is not able to escape the threatnings which the cruell oppressers vse against him.*

*d When euery man pretendeth to haue the preeminence, and will not giue place to another.*

*e That is goods euill gotten.*

*f That is, with his owne labour.*

*g Meaning, the words of God, whereby hee is admonished of his duetie.* Chap. 25. 13.

*h Bringeth many inconueniences both to himselfe and to others.*

*i As he is partaker of their wickednesse and beareth with their vices, so shall hee be punished alike as they are.*

21 Affliction followeth sinners: but vnto the righteous *God* will recompence good.

22 The good man shal giue inheritance vnto *his* childrens children: and the (*k*) riches of the sinners is laide vp for the iust.

2 Much foode *is* in the field of the (*l*) poore: but *the field* is destroyed without discretion.

24 * He that spareth his rodde, hurteth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

*k Read Iob 27. 16, 17.*

*l God blesseth the labour of the poore and consumeth their goods, which are negligent, because they thinke they haue ynough.* Chap. 23. 13. ecclus 38. 1.

## CHAP. XIIII,

A Wise women (*a*) buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his (*b*) righteousnesse, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish *is* the (*c*) rod of pride: but the lippes of the wise preserue them.

4 Where none (*d*) oxen *are* there the crib *is* empty: but much increase *commeth* by the strength of the oxe

5 A faithfull witnesse will not lie: but a false record will speake lies

6 A scorner (*e*) seeketh wisdome, and *findeth* it not: but knowledge *is* easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not *in him* the lippes of knowledge.

8 The wisedome of the prudent *is* to vnderstand his way: but the foolishnesse of the fooles is deceit.

9 The foole maketh a mocke (*f*) of sin: but among the righteous *there is* fauour.

10 The heart knoweth the (*g*) bitternes of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall florish.

12 * There is a way that seemeth right to man: but the issues thereof *are* the wayes of death.

*a That is, taketh paine to profit her familie and to do that which concerneth her duety in her house.* Iob 12. 4.

*b That is, in vprightnes of heart and without hypocrisie.*

*c His proude tongue shall cause him to be punished.*

*d By the oxe is ment labour, and by the crib the barne: meaning without labour there is no profit.*

*e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.*

*f Doth not know the grieuousnesse thereof, nor Gods iudgements against the same.*

*g As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort, which a man feeleth in himselfe.* Chap. 16. 25.

13 Euen in laughing the heart is sorowfull, (b) and the ende of that mirth *is* heauinesse.

14 The heart that declineth, (*i*) shall bee saciate with his owne wayes: but a good man *shall depart* from him.

15 The fooliſh will beleeue euery thing: but the prudent will conſider his ſteppes.

16 A wiſe man feareth, and departeth from euill: but a foole rageth, and is careleſſe.

17 He that is haſtie to anger, committeth follie, and † is buſie body is hated.

18 The fooliſh doe inherite follie: but the prudent are crowned with knowledge.

19 The euill ſhall bow before the good, and the wicked (*k*) at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich *are* many.

21 The ſinner deſpiſeth his neighbour: but he that hath mercie on the poore, *is* bleſſed.

22 Doe not they erre that imagine euill? but to them that thinke on good things *ſhall be* mercie, and trueth.

23 In all labour there is abundance: but the talke of the lippes *bringeth* onely want.

24 The crowne of the wiſe *is* their riches, *and* the folie of fooles *is* fooliſhnes

25 A faithfull witnes deliuereth ſoules: but a deceiuer ſpeaketh lyes.

26 In the feare of the Lord *is* an aſſured ſtrength, and his children ſhall haue hope.

27 The feare of the Lorde *is a* welſpring of life, to auoide the ſnares of death.

28 In the multitude of the (*l*) people is the honour of a King, and for the want of people *commeth* the deſtruction of the prince.

29 Hee that is ſlowe to wrath, *is* of great wiſedome: but he that is of an haſtie minde, exalteth follie.

30 A ſound heart *is* the life of the ‖ fleſh: but enuie *is* the rotting of the bones.

31 * He that oppreſſeth the poore, reproueth him that made him: but he honoureth him, that hath mercie on the poore.

32 The wicked ſhall be caſt away for his malice: but the righteous hath hope in his death.

33 Wiſedome

*b* He ſheweth that the allurement vnto ſinne ſeemeth ſweete, but the ende thereof is deſtruction.

*i* He that forſaketh God, ſhall be puniſhed, and made weary of his ſinnes wherein he delighted.

† Ebr. the man of imaginations.

*k* If this come not dayly to paſſe, we muſt conſider that it is *a* becauſe of our ſinnes, which let Gods working.

*l* That is, the ſtrength of a King ſtandeth in many people.

‖ Or, body.

Chap. 17. 5.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen (*m*) in the middes of fooles.

34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.

35 The pleasure of a King *is* in a wise seruant: but his wrath shall be toward him that is lewde.

*m* For as much as they are counsell thereby, and put to silence.

‖ Or, and the mercie of the people is a sacrifice for sinne

## CHAP. XV.

A *Soft answere putteth away wrath: but grieuous wordes stirre vp anger. Chap.25.15.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles *babbleth out foolishnes. Verse.28.

3 The eyes of the Lorde in euery place beholde the euill and the good.

4 A wholesome tongue *is* a tree of life: but the frowardnes thereof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but hee that regardeth correction, is prudent.

6 The house of the righteous *hath* much treasure: but in the reuennes of the wicked is (*e*) trouble.

7 The lippes of the wise doe spread abroade knowledge: but the heart of the foolish *doth* not so

8 The (*b*) sacrifice of the wicked *is* abomination to the Lorde: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnes

10 Instruction is euill to him that (*e*) forsaketh the way, *and* he that hateth correction, shall die.

11 (*d*) Hell and destruction *are* before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.

13 *A ioyfull heart maketh a cheerefull countenance: but by the sorowe of the heart the mind is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted *are* euill: but a good †conscience *is* a continuall feast.

16 *Better *is* a litle with the feare of the Lorde, then great treasure and trouble therewith.

*a* For though they haue much, yet it is full of trouble and care.

*b* That thing is abominable before God, which the wicked thinke to be most excellent, and wherein they thinke most to be accepted.

*c* He that swarueth from the word of God, cannot abide to be admonished

*d* There is nothing so deepe or secrete that can be hid from the eyes of God, much lesse mens thoughts.

Chap.17.12.

† Ebr. heart.

17 Better is a dinner of greene herbes where loue is
then a ſtalled oxe and hatred therewith.

Chap.29.22. 18 An angry man ſtirreth vp ſtrife: but he that is ſlow
to wrath appeaſeth ſtrife.

19 The way of a ſlothfull man *is* as an hedge of
(e) thornes: but the way of the righteous is plaine.

*e That is, hee euer findeth ſome let or ſtay, and dare not goe forward.* Chap.10.1. 20 * A wiſe ſonne reioyceth the father: but a fooliſh
man deſpiſeth his mother.

21 Fooliſhneſſe *is* ioy to him that is deſtitute of vn-
derſtanding: but a man of vnderſtanding walketh vp-
rightly.

*§ Reade Chap.* 11.14. 22 Without counſell thoughts come to nought: but
(f) in the multitude of counſellers there is ſtedfaſtneſſe.

*g If we will that our talke be comfortable, we muſt waite for time and ſeaſon.* 23 A ioy *commeth* to a man by the anſwere of his
mouth: and how good *is* a word (g) in due ſeaſon?

24 The way of life *is* on high to the prudent, to a-
noyde from hell beneath.

25 The Lord will deſtroy the houſe of the proud men:
but he will eſtabliſh the borders of the widow.

*h That is holſome and profitable to the hearers.* 26 The thoughts of the wicked are abomination to
the Lord: but the pure *haue* (h) pleaſant wordes.

27 He that is greedy of gaine, troubleth his owne
houſe: but he that hateth gifts, ſhall liue.

28 The heart of the righteous ſtudieth to anſwere
but the wicked mans mouth babbleth euill things.

*i That ſuffereth himſelfe to be admoniſhed by Gods word, which bringeth life: and ſo amendeth.* 29 The Lord is farre off from the wicked: but he hea-
reth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a
good name maketh the bones fat.

31 The eare that hearkeneth to the (i) correction of
life, ſhall lodge among the wiſe.

*k Meaning, that God exalteth none, but them that are truely humbled.* 32 He that refuſeth inſtruction, deſpiſeth his owne
ſoule: but hee that obeyeth correction, getteth vnder-
ſtanding.

33 The feare of the Lord *is* the inſtruction of wiſe-
dome: and before honour goeth (k) humility.

## CHAP. XVI.

*a Hee derideth the preſumption of man, who dare attribute to himſelfe any thing, as to prepare his heart, or ſuch like, ſeeing that he is not able to ſpeake a word, except God giue it him.*

THe (a) preparations of the heart *are* in man: but the
anſwere of the tongue is of the Lord.

2 All the wayes of a man *are* (*b*) cleane in his owne eyes: but the Lord pondereth the spirits.

3 †Commit thy workes vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of (*c*) euill.

5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, hee shall not bee vnpunished.

6 By (*d*) mercy and truth iniquity shall be forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 * Better is a little with righteousnesse, then great reuenewes without equity.

9 The heart of man (*e*) purposeth his way: but the Lord doth direct his steps.

10 A diuine sentence *shalbe* in the lippes of the king: his mouth shall not transgresse in iudgement.

11 *A true weight and ballance are of the Lord: all the weights of the bagge *are* his (*f*) worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished (*g*) by iustice.

13 Righteous lips are the delight of kings, and the King loueth him that speaketh right things.

14 The wrath of a King *is as* (*h*) messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance *is* life: and his fauour *is* (*i*) as a cloude of the latter raine.

16 * How much better is it to get wisedome then gold? and to get vnderstanding, is more to bee desired then siluer.

17 The path of the righteous is to decline from euill, and he keepeth his soule that keepeth his way

18 Pride *goeth* before destruction, and an high minde before the fall

19 Better it is to be of humble mind with the lowly,

*b He sheweth hereby, that man flattereth himselfe in his doings: calling that vertue which God termes vice.*

†Ebr. role.

*c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.*

Chap. 11. 21.

*d Their vprighe and repenting life shalbe a token that their sinnes are forgiuen.*

Chap. 15. 16.

psal. 37. 16.

*e He sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foot except God giue him force.*

Chap. 11. 1.

*f If they be true and iust, they are Gods worke and hee delighteth therein, but otherwise if they be false they are the worke of the deuill and to their condemnation that vse them. g They are appointed by God to rule according to equity and iustice. h That is, hee findeth out many meanes to execute his wrath. i Which is most comfortable to the drie ground Deut. 11. 14.*

then

Chap.8.10. then to deuide the ſpoyles with the proude.
Pſal.125.1. 30 Hee that is wiſe in *his* buſineſſe, ſhall finde good:
*k The ſweete words of conſolation, which come forth of a godly heart.* and * he that truſteth in the Lord, he is bleſſed.
31 The wiſe in heart ſhall bee called prudent: and (*k*) the ſweetenes of the lippes ſhall increaſe doctrine.
32 Vnderſtanding is a welſpring of life vnto them that haue it: and the (*l*) inſtruction of fooles *is* follie.
*l Either that which the wicked teach others, or els it is folie to teach them that are malicious.* 33 The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lippes.
Chap.14.12. 34 Faire wordes *are as* an hony combe, ſweeteneſſe to the ſoule, and health to the bones.
† Ebr. boweth vpon him. 35 * There is a way that ſeemeth right vnto man: but the yſſues thereof *are* the wayes of death.
36 The perſon that trauaileth, trauaileth for himſelfe: for his mouth † craueth it of him.
*m For he conſumeth himſelfe, and others.* 37 A wicked man diggeth vp euill, and in his lippes is like (*m*) burning fire.
38 A frowarde perſon ſoweth ſtrife: and a tale-teller maketh diuiſion among princes.
*n With his whole indeuour he laboureth to bring his wicked-neſſe to paſſe.* 39 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.
30 (*n*) He ſhutteth his eyes to deuiſe wicked neſſe: he moueth his lippes, *and* bringeth euill to paſſe.
31 Age is a crowne of glorie, *when* it is founde in the way of (*o*) righteouſnes.
*o That is, when it is ioyned with vertue: or els the older that the wicked are, the more they are to be abhorred.* 32 Hee that is ſlowe vnto anger, is better then the mighty man: and hee that ruleth his owne mind, *is better then* he that winneth a citie.
33 The lot is caſt into the lappe: but the whole diſpoſition thereof *is* (*p*) of the Lord.

*p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſell of God, which ſhall come to paſſe.*

## CHAP. XVII.

*q For where as were many ſacrifices, there were many portions giuen to the people, wherewith they feaſted.* BEtter is a drie morſell, if peace *be* with it, then an houſe full of (*a*) ſacrifices *with* ſtrife.
Eccluſ.10.26. 2 * A diſcreete ſeruant ſhall haue rule ouer a lewde ſonne, and hee ſhall deuide the (*b*) heritage among the brethren.
*b That is, ſhall be maiſter gouernour ouer the children.*

3 *As* the fining pot for filuer, and the fornace for golde, so the Lord tryeth the heartes.

4 The wicked giueth heede to falſe lippes, *and* a lyer hearkeneth to the naughtie tongue.

5 * He that mocketh the poore, reprocheth him, that made him: and he that reioyceth at deſtruction, ſhall not be vnpuniſhed.

6 Childrens children are the crowne of the elders: and the glory of the children *are* their fathers.

7 † Hie talke becommeth not a foole, much leſſe a lying talke a prince.

8 A reward *is as* a ſtone pleaſant in the eyes of them that haue it: it proſpereth, whither ſoeuer it (*e*) turneth.

9 He that couereth a tranſgreſſion, ſeeketh loue: but hethat repeateth a matter, ſeparateth the (*d*) prince.

10 A reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.

11 A ſeditious perſon ſeeketh onely euill, and a cruell (*f*) meſſenger ſhalbe ſent againſt him.

12 *It is better* for a man to meete a beare robbed of her whelpes, then a (*g*) foole in his follie.

13 * Hee that rewardeth euill for good, euill ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* one that openeth the waters: therefore, or the contention be medled with, leaue off.

15 * Hee that iuſtifieth the wicked, and hee that condemneth the iuſt, euen they both are abomination to the Lord.

16 Wherefore is there a (*g*) price in the hande of the foole to get wiſedome, and *he hath* none heart?

17 A friende loueth at all times: and (*h*) a brother is borne for aduerſitie.

18 A man deſtitute of vnderſtanding (*i*) toucheth the hand, and becommeth ſuretie for his neighbour.

19 He loueth tranſgreſſion, that loueth ſtrife: *and* hee that exalteth his (*k*) gate, ſeeketh deſtruction.

20 The frowarde heart findeth no good: and hee that hath a naughtie tongue, ſhall fall into euill.

21 Hee that begetteth a foole, *getteth* himſelfe ſorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart eaſeth good health: but a ſorowfull minde drieth the bones.

Chap. 14. 31.

† Ebr. the lippe of excellencie.

c *The rewarde hath great force to gaine the hearts of men.*

d *He that admoniſheth the prince of his fault, maketh him his enemie.*

e *By the meſſenger is ment ſuch meanes, as God vſeth to puniſh the rebels.*

f *Whereby he meaneth the wicked in his rage, who hath no feare of God.* Rom. 12. 17.

1 Theſſal. 5. 15. 1 pet. 3. 9. Iſa. 5. 23.

chap 24. 24.

g *What auaileth it the wicked to be rich, ſeeing he ſetteth not his minde to wiſdome?*

h *So that he is more then afriẽd, euen a brother that helpeth in time of aduerſity.*

i *Reade Cha. 6. 1.*

k *Liſteth vp himſelfe aboue his degree.*

23 A Chap. 15. 13.

*l That is, secretly and out of the bosome of the rich.*

23 A wicked man taketh a gift out of the (*l*) bosome to wrest the wayes of iudgement.

Eccles 2.14 and 8.1.

24 * Wisedome *is* in the face of him that hath vnderstanding: but the eyes of a foole *are* in the (*m*) corners of the world.

*m That is, wander to and fro and seeke not after wisedome.*

25 A foolish sonne is a griefe vnto his father, and a * heauinesse to her that bare him.

Chap. 10. 1.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* (*n*) for equity.

*n For their welldoing.*

27 He that hath knowledge, spareth his wordes, and a man of vnderstanding *is* of an excellent spirit.

28 Euen a foole (when he holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

## CHAP. XVIII.

*a He that loueth wisedome will separate himselfe from all impediments, and giue himselfe wholly to seeke it.*

FOr the desire *thereof* hee will (*a*) separate himselfe to seeke it, *and* occupy himselfe in all wisedome.

2 A foole hath no delight in vnderstanding: but that his heart may be (*b*) discouered.

*b That is, that he vtters and the welspring of wisdome is like a a flowing riuer.*

3 When the wicked commeth, then commeth (*c*) contempt, and with the vile man reproch.

*c Meaning, such one as contemneth all others.*

4 The words of a mans mouth *are like* deepe (*d*) waters, and the welspring of wisdome *is like* a flowing riuer.

*d Which can neuer be drawen empty, but bring euer profite.*

5 It is not good to (*e*) accept the person of the wicked, to cause the righteous to fall in iudgment.

*e That is, to fauour him and support him.*

6 A fooles lipps come with strife, and his mouth calleth for stripes.

7 A fooles mouth *is* his own destruction, and his lips *are* a snare for his soule.

8 The wordes of a tale bearer *are* as flatterings, and they goe downe into the (*f*) bowels of the belly.

*f They are soone beleeued & entermost deeply.*

9 Hee also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lord *is* a strong tower: the righteous runneth (*g*) vnto it, and is exalted.

*g He sheweth what is the refuge of the godly against all trouble.*

11 * The rich mans riches *are* his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is haughty and before glory goeth lowlinesse.

13 * He that answereth a matter before he heare it, it is folly and shame vnto him.

Chap. 10. 15. Chap. 16. 18. Eccles. 11. 8.

14 The

14 The ſpirit of a man will ſuſteine his infirmitie: but (h) a wounded ſpirit, who can beare it?

15 A wiſe heart getteth knowledge, and the eare of the wiſe ſeeketh learning.

16 A mans gift (i) enlargeth him and leadeth him before great men.

17 (k) *He that is* firſt in his owne cauſe, *is* iuſt: then commeth his neighbour, and maketh inquirie of him.

18 The lot (l) cauſeth contentions to ceaſe, and (m) maketh a partition among the mightie.

19 A brother offended *is harder to winne* then a ſtrong citie, & *their* contentions *are* like the (n) barre of a palace.

20 With the fruite of a mans mouth ſhall his belly be ſatisfied, & with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue, and they that (o) loue it, ſhall eate the fruite thereof.

22 Hee that findeth (p) a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore ſpeaketh *with* prayers: but the rich anſwereth roughly.

24 A man *that hath* friendes *ought* to ſhewe himſelfe friendly: for a friend is neerer (q) then a brother.

*h The minde can well beare the infirmitie of the body, but when the ſpirit is wounded it is a thing moſt hard to ſuſteine.*

*i Getteth him libertie to ſpeake, and fauour of them that are moſt in eſtimation.*

*k He that ſpeaketh firſt, is beſt heard of the wicked iudge, but when his aduerſarie inquireth out the matter, it turneth to his ſhame. l If a controuerſie cannot otherwiſe be decided, it is beſt to caſt lots to know whoſe the thing ſhalbe. m Appeaſeth their controuerſie, which are ſo ſtiffe that they cannot otherwiſe bee pacified. n Which for the ſtrength thereof will not bow nor yeelde. o By the vſing of the tongue well or euill, commeth the fruit thereof either good or bad. p He that is ioyned with a vertuous woman in marriage is bleſſed of the Lord. q Chap. 19. 14. That is oft times ſuch are found which are more readie to do pleaſure, then he that is more bound by duetie.*

## CHAP. XIX.

BEtter * is the poore that walketh in his vprightnes, then he that abuſeth his lips, and is a foole. Chap. 28. 6.

2 For without knowledge the minde is not good, and he that haſteth with his feete, ſinneth.

3 The fooliſhnes of a man perverteth his way, and his heart fretteth againſt the Lord.

4 Riches gather many friends: but the poore is ſeparated from his neighbour.

5 * A falſe witneſſe ſhall not be vnpuniſhed: and hee that ſpeaketh lyes, ſhall not eſcape. Deut. 19. 18. dan. 13. 62.

6 Many reuerence the face of the prince, and every man

man *is* friend to him that giueth giftes.

*a To haue comfort of them.*

7 All the brethren of the poore doe hate him: howe much more wil his friends depart farre from him? though he be instant (*a*) with wordes *yet* they will not.

*b He that is vpright in iudgement, findeth fauour of God.*

8 Hee that possesseth vnderstanding (*b*) loueth his owne soule, and keepeth wisdome to finde goodnesse.

*c The free vse of things are not to be permitted to him that cannot vse them aright.*

9 A false witnes shall not be vnpunished: and he that

10 (c) Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory *is* (*d*) to passe by an offence.

*d That is, to ouer it by charitie, and to doe therein as may most serue to Gods glory.*

12 * The kings wrath *is* like the roaring of a lyon: but his fauour *is* like the dew vpon the grasse.

13 * A foolish sonne *is* the calamitie of his father, * and the contentions of a wife *are like* a continual (*e*) dropping.

Chap.20.2.

14 House and riches *are* the inheritance of the fathers: but * a prudent wife *commeth* of the Lord.

Chap.17.21.

15 Slothfulnes causeth to fall a sleepe, and a deceitful

Chap.21.9.

person shalbe afamished.

*e As raine that droppeth and rotteth the house.*

16 He that keepeth the commaundement, keepeth his owne soule: *but* he that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lorde will recompence him that which he hath giuen.

Chap.18.22.

*f Though for a time he giue place to counsell, yet soone after will hee giue place to his vngracious affections.*

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 *A man* of much anger shall suffer punishment: and though thou (*f*) deliuer *him*, yet will *his anger* come againe.

20 Heare counsell, and receiue instruction, that thou mayest be wise in thy latter ende.

*g Mans deuice shall not haue successe except God gouerne it, whose purpose is vnchangeable.*

21 Many deuices *are* in a (*g*) mans heart: but the counsell of the Lord shall stand.

*h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.*

22 That that is to be desired of a man, *is* his (*h*) goodnes, and a poore man is better then a lyer.

23 The feare of the Lorde *leadeth* to life: and hee that is filled *therewith*, shall continue, *and* shall not be visited with euill.

24 * The slothfull hideth his hande in *his* bosome, and will not put it to his mouth againe.

Chap.26.15.

25 * Smit

25 *Smite a scorner, and (i) the foolish wil beware: and reprone the prudent, and he wil vnderstand knowledge.
26 Hee that destroyeth his father, or chaseth away his mother, is a lewd and shamefull childe.
27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.
28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked (k) swalloweth vp iniquitie.
29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

Chap. 21. 11.

i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

## CHAP. XX.

WIne (a) is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.
2 * The feare of the king is like the roaring of a lyon: he that prouoketh him vnto anger, (b) sinneth against his owne soule.
3 It is a mans honour to cease from strife: but euery foole will be meddling.
4 The slothfull will not plowe because of winter: therefore shall he beg in summer, but haue nothing.
5 The counsel in the heart of (c) man is like deepe waters: but a man that hath vnderstanding, will draw it out.
6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?
7 He that walketh in his integritie, is iust: and blessed shall his children be after him. — —
8 A king that sitteth in the throne of iudgement, (d) chaseth away all euill with his eyes.
9 *Who can say, I haue made mine heart cleane, I am cleane from my sinne? — —
10 Diuers † weights, and diuers measures, both (e) these are euen abomination vnto the Lord.
11 A childe also is knowen by his doings, whether his worke be pure and right.
12 The Lord hath made both these, euen the eare to heare, and the eye to see.
13 Loue not sleepe, least thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.
14 It is naught, it is naught (saith the buyer: but when he is gone apart, he boasteth.
15 There is golde, and a multitude of precious stones:

6 By wine here is ment him that is giuen to wine, and so by strong drinke

Chap. 19. 12.

b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or maners.

d Where righteous iudgement is not executed, there sinne easeth, and vice dare not appeare.

1. King. 8. 46. 2. chron. 6. 36. eccles. 7. 22. 1. ioh. 1. 8.

† Ebr. stone and stone, ephah and ephah.

but e Reade 16. 11.

Chap.27.13. but the lippes of knowledge *are* a precious iewell.

16 * Take his (*f*) garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit *is* sweete to a man: but afterward his mouth shall be filled with grauel.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about *as* a slaunderer, discouereth * secrets: therefore meddle not with him that flattereth with his lippes.

20 * He that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage *is* hastily gotten at the beginning, but the ende thereof shall not be blessed.

22 Say not thou, * I will recompence euill: *but* waite vpon the Lord, and he shall saue thee.

23 * Diuers weightes *are* an abomination vnto the Lord, and deceitfull balances *are* not good.

24 * The steppes of man *are ruled* by the Lorde: howe can a man then vnderstand his owne way?

25 It is a destruction for a man to (*g*) deuoure that which is sanctified, and after the vowes to inquire.

26 A wise king scattereth the wicked, and causeth the (*h*) wheele to turne ouer them.

27 The (*i*) light of the Lorde is the breath of man, and searcheth all the bowels of the bellie.

28 * Mercie and trueth preserue the king: for his throne shall be established with mercie.

29 The beautie of yong men *is* their strength, and the glory of the aged *is* the gray head.

30 (*k*) The blewnes of the wound serueth to purge the euill and the stripes within the bowels of the belly.

*f Teach him wit, that he cast not himselfe rashly into danger.* Chap.11.15. Exod.21.17. leuit.20.9. matth.15.4. Deut.32.35. chap.17.13. and 24.29. rom.12.17. 1.thes.5.15. 1.pet.3.9. Chap.11.1. and verse 10. Icre.10.23.

*g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.*

*h Which was a kinde of punishment then vsed.*

*i The worde of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts*, Hebr. 4.12. Chap.19.14.

*k Sharpe punishment, that pearcetheuen the inwarde parts, is profitable for the wicked to bring them to amendement.*

## CHAP. XXI.

THe (*a*) kings heart *is* in ye hand of the Lord, *as* the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.

*a Though kings seeme to haue all things at commandement yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able.* Chap.16.2.

3 * To

3 *To doe iuſtice and iudgement is more acceptable to the Lord then ſacrifice. Micha.6.8.

4 A hautie looke, and a proude heart, *which is the* ‖(b) light of the wicked *is* ſinne. ‖Or, ploxing.

5 The thoughts of the diligent *doe* ſurely *bring* abundance: but (c) whoſoeuer is haſtie, *commeth* ſurely to pouertie.

6 * The gathering of treaſures by a deceitfull tongue *is* vanitie toſſed to and fro of them that ſeeke death.

7 The (d) robberie of the wicked ſhall deſtroy them: for they haue refuſed to execute iudgement.

8 The way of ſome *is* peruerted and ſtrange: but of the pure man his worke *is* right.

9 * It is better to dwel in the corner of the houſe top, then with a contentious woman in a ‖ wide houſe. ‖Or, ſpacious.

10 The ſoule of the wicked wiſheth euill: *and* his neighbour hath no fauour in his eyes.

11 (e) When the ſcorner is punished, the ſimple is wiſe: and when one inſtructeth the wiſe, he will receiue knowledge.

12 The righteous (f) teacheth the houſe of the wicked: *but God* ouerthroweth the wicked for *their* euill.

13 He that ſtoppeth his eare at the crying of the poore, he ſhall alſo cry and not be heard.

14 (g) A gift in ſecret pacifieth anger: and a gift in the boſome great wrath.

15 It is ioy to the iuſt to doe iudgement: but deſtruction *ſhall be* to the workers of iniquitie.

16 A man that wandreth out of the way of wiſedome, ſhall remaine in the congregation of the dead.

17 He that loueth paſtime *ſhall be* a poore man: *and* he that loueth wine and oyle, ſhall not be rich.

18 The (h) wicked *ſhall be* a ranſome for the iuſt, and the tranſgreſſour for the righteous.

19 * It is better to dwell in the wildernes, then with a contentious and angry woman.

20 In the houſe of the wiſe is a pleaſant treaſure and (i) oyle: but a fooliſh man deuoureth it.

*b That is, the thing wherein he is guided or which he bringeth forth as the fruite of his worke.*

*c He that goeth raſhly about his buſineſſe and without counſell.*

*d Hee meaneth the chiefly of iudges and princes which leaue that vocation wherunto God hath called them, and puſle their iuſtices to maintaine their luſts.* Chap.19.13.

§Or, in a great famine.

*e Reade Chap. 19.25.*

*f Though the godly admoniſh them both by words and example of life yet the wicked will not amend till God deſtroy them.*

*g To vſe a pleaſure to the angry man pacifieth him* *h God ſhall cauſe that to fall on their own heads, which they intended againſt the iuſt, by deliuering the iuſt & putting the wicked in their places.* Eccl.25.18,22. *i Meaning, abundance of all things*

21 Hee that followeth after righteousnesse and mercie, shall finde life, righteousnesse, and glorie.

22 A (k) wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

*k Wisdome ouercometh strength and confidence in worldly things.*

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proude, hautie *and* scornefull is his name that worketh in *his* arrogancie wrath.

25 The desire of the slouthfull (l) slayeth him: for his handes refuse to worke.

*l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.*

26 He coueteth euermore greedily, but the righteous glueth, and spareth not.

27 The * sacrifice of the wicked *is* an abomination: howe much more when hee bringeth it with a wicked minde?

Chap. 15. 8. isa. 1. 13. ecclus. 34. 21.

28 * * false witnesse shall perish: but he that heareth, (m) speaketh continually.

Chap. 19. 5.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

*m He may boldly testifie the trueth that he hath heard.*

30 There is no wisedome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

## CHAP. XXII.

Eccles. 7. 3.

A * Good name is to be chosen aboue great riches, and (a) louing fauour is aboue siluer and aboue golde.

*a Which cometh by well doing*

2 * The rich and poore (b) meete together: the Lord *is* the maker of them all.

Chap. 29. 13.

*b Liue together and haue need the one of the other.*

3 * A prudent man seeth the (c) plague, and hideth him selfe: but the foolish goe on still, and are punished.

Chap. 27. 12.

4 The reward of humilitie, *and* the feare of God *is* riches, and glorie, and life.

*c That is, the punishment which is prepared for the wicked, and fleeth to God for succour*

5 Thornes *and* snares *are* in the way of the froward: but hee that regardeth his soule, will depart farre from them.

6 Teach a childe (d) in the trade of his way, and when he is olde, he shall not depart from it.

*d Bring him vp vertuously, & he shall so continue.*

7 The rich ruleth the poore, and the borower *is* seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the

the (e) rodde of his anger shall sayle.

9 * Hee that hath a good (f) eye, he shall be blessed: for he gineth of his bread vnto the poore.

10 Cast out the scorner, and strife shall goe out: so contention and reproch shall cease.

11 Hee that loueth purenesse of heart *for* the grace of his lippes, the (g) King *shall be* his friend.

12 The eyes of the Lord (h) preserue knowledge: but he ouerthroweth the words of the transgressour.

13 The slouthfull man sayeth, (i) A lion is without, I shalbe slaine in the streete.

14 The mouth of strange women *is as* a deepe pit: hee with whom the Lord is angrie, (k) shall fall therein.

15 Foolishnesse is bound (l) in the heart of a childe: but the rod of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, *and* gineth vnto the rich, *shall* surely *come* to pouertie.

17 ¶ Incline thine eare, and heare the wordes of the wise, and apply thine heart vnto my knowledge.

18 For *it shalbe* pleasant, if thou keepe them in thy belly, *and if* they be directed together in thy lips.

19 That thy confidence may bee in (m) the Lord, I haue shewed thee this day: thou therefore *take heede*.

20 Haue not I written vnto thee (n) three times in counsels and knowledge:

21 That I might shew thee the assurance of the words of trueth to answere the wordes of trueth to them that send to thee?

22 Robbe not the poore, because he is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make (o) no friendship with an angrie man, neither goe with the furious man.

25 Least thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that (p) touch the hand, *nor* among them that are suertie for debts.

*e His authoritie whereby he did oppresse others, shalbe taken from him.* Ecclus. 31. 23.

*f He that is mercifull and liberall.*

*g He sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.*

*h Fauor thē that loue knowledge.*

*i He derideth them that inuent vaine excuses, because they would not doe their duetie.*

*k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.*

*l He is naturally giuen vnto it.*

*m He sheweth what the end of wisedome is: to wit, to direct vs to the Lord.*

*n That is, vndry times.*

† Ebr. in the gate. Chap. 23. 11. *o Haue not to doe with him that is not able to rule his affections: for hee would hurt thee by his euill conuersation.* *p Which rashly put themselues in danger for others as chap. 6. 1.*

* 27 If thou hast nothing to pay, why *causest thou* that he should take the bed from vnder thee.

Deut.27.17. chap.23.10.

28 Thou shalt not * remooue the ancient boundes which thy fathers haue made.

29 Thou seest that a diligent man in his busines standeth before Kings, *and* standeth not before the base sort.

## CHAP. XXIII.

*a Eate with sobrietie.*

*b Bridle thine appetite, as it were by force and violence.*

*c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they bare them, but for their owne secret purposes.*

*d Bestow not the gifts that God hath giuen thee, to get worldly riches.*

*e That is, couetous, as contrary, a good eye is taken for liberall, as Chap.22.9.*

*f He will not cease, till he hath done thee some harme, and his flattering words shall come to no vse.*

WHen thou sittest to eate with a ruler, (*a*) consider diligently what is before thee,

2 (*b*) And put thy knife to thy throte, if thou bee a man giuen to the appetite.

3 Be not desirous of his deintie meates: (*c*) for it is a deceiuable meate.

4 Trauaile not too much to bee rich: *but* cease from thy (*d*) wisedome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for *riches* taketh her to her wings, as an eagle, and fleeth into the heauen.

6 Eate thou not the bread of him that hath an (*e*) euill eye: neither desire his deintie meates.

7 For as though he thought it in his heart, so will hee say vnto thee, Eate, and drinke but his heart is not with thee.

8 Thou shalt vomit thy (*f*) morsels that thou hast eaten, and thou shalt loose thy sweete words.

9 Speake not in the eares of a foole: for hee will despise the wisedome of thy words.

10 * Remooue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For he that redeemeth them, is mightie: he will * defend their cause against thee.

12 Applie thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the childe: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from (*g*) hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lippes

Deut.27.17. chap.22.28. Chap.22.23. Chap.13.24. and 19. 8. eccius. 30.1. *g That is from destruction.*

speake

speake righteous things.

17 * Let not thine heart bee enuious against sinners: but *let it be* in the feare of the Lord continually. Psal. 37. 1. chap. 24. 1.

18 For surely there is an ende, (*h*) and thy hope shall not be cut off. *h* *The prosperitie of the wicked shall not continue.*

19 O thou sonne, heare and bee wise, and guide thine heart in the (*i*) way. *i* *In the obseruation of Gods commandements.*

20 Keepe not companie with †drunkards, *nor* † with gluttons. † Ebr. winebibbers.

21 For the dunkard and the glutton shall bee poore and the sleeper shall be clothed with ragges. †Ebr. deuourers of flesh.

22 Obey thy father which hath begotten thee, and despise not thy mother when she is olde.

23 Buy (*k*) the trueth, but sell it not: *likewise* wisedome and instruction and vnderstanding. *k* *Spare not cost for trueths sake, neither depart from it for any gaine.*

24 The father of the righteous shall greatly reioyce, and hee that begetteth a wise childe, shall haue ioy of him.

25 Thy father and thy mother shall bee glad, and shee that bare thee shall reioyce. *l* *Giue thy selfe wholly to wisedome.*

26 My sonne, giue mee thine (*l*) heart, and let thine eyes delight in my wayes.

27 * For a whore *is as* a deep ditch, and a strange woman *is as* a narrow pit. Chap. 22. 14. Chap. 7. 12.

28 * Also she lyeth in waite as for a pray, (*m*) and she encreaseth the transgressiours among men. *m* *She seduceth many, and causeth them to offend God.*

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whome are woundes without cause? *and* to whom is the redneſſe of the eyes?

30 *Euen* to them that tary long at the wine, to them, that goe, (*n*) and seeke mixt wine. *n* *Which do make wine stronger, and more pleasant.*

31 Looke not thou vpon the wine, when it is red, *and* when it sheweth his coulour in the cup, *or* goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine (*o*) eyes shall looke vpon strange women, and thine heart shall speake lewde things. *o* *That is drunkennesse shall bring thee to whoredome.*

34 And thou shalt bee as one that sleepeth in the middes of the (*p*) sea, and as he that sleepeth in the top of the mast. *p* *In such great danger shalt thou bee.*

35 They haue stricken me, *shalt thou say*, *but* I was not sicke: they haue beaten mee, *but* I knewe not, when I awoke:

awoke: *therefore* will I (*q*) seeke it ſtill.

(*q*) *Though drunkenneſſe make them mart inſenſible then beaſts, yet can they not refraine.*

## CHAP. XXIIII.

Pſal.37.1. chap.23.17. BE * not thou enuious againſt the euill men, neither deſire to be with them.

2 For their heart imagineth deſtruction, and their lippes ſpeake miſchiefe.

3 Through wiſedome is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers bee filled with all precious, and pleaſant riches.

5 A wiſe man *is* ſtrong: for a man of vnderſtanding encreaſeth *his* ſtrength.

Chap.20.18. 6 *For with counſell thou ſhalt enterpriſe thy warre: and in the multitude of them that can giue counſell *is* health.

(*a*) *In the place where wiſedom ſhould be ſhewed.*

7 Wiſedome is *his* to a foole: *therefore* hee cannot open his mouth in the (*a*) gate.

8 He that imagineth to doe euill, men ſhall call him an authour of wickedneſſe.

9 The wicked thought of a foole *is* ſinne, and the ſcorner *is* an abomination vnto men.

(*b*) *If a man hath no ſtrength at all he is in trouble.*

10 *If* thou bee (*b*) faint in the day of aduerſitie, thy ſtrength *is* ſmall.

(*c*) *None can be excuſed, if for helpe not the innocent when he is in danger.*

11 Deliuer them that are drawen (*c*) to death: and wilt thou not preſerue them that are led to be ſlaine?

12 If thou ſay, Behold, we knew not of it: he that pondereth the hearts, doth not hee vnderſtand it? and he that keepeth thy ſoule, knoweth he it not? will not he alſo recompence euery man according to his workes?

(*d*) *As honie is ſweete and pleaſant to the taſte, ſo wiſedome is to the ſoule.*

13 My ſonne, eate (*d*) hony, for it is good, and the honie combe, *for it is* ſweet vnto thy mouth.

14 So ſhall the knowledge of wiſedome bee vnto thy ſoule, if thou find it, and there ſhall | be an end, and thine hope ſhall not be cut off.

[Or, reward.

15 Lay not waite O wicked man, againſt the houſe of the righteous and ſpoile not his reſting place.

(*e*) *He is inuolued in many perils: but God deliuereth him.*

16 For a | iuſt man (*e*) falleth ſeuen times, and riſeth againe: but the wicked fall into miſchiefe.

17 Reioyce not thou when thine enemie falleth, and let not thine heart reioyce when he ſtumbleth,

18 He

18 Lest the Lord see it, and it displease him, and hee turne his wrath (f) from him.

19 *Fret not thy self because of the malicious, neither be enuious at the wicked.

20 For there shall be none ende *of plagues* to the euill man: *the light of the wicked shalbe put out.

21 My sonne, feare the Lord, and the King: *and* meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruin of them (g) both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, it is not good † to haue respect of any person in iudgement.

24 He that saith to the wicked, *Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke *him*, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lippes of him that answereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, (h) and after builde thine house.

28 Bee not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 *Say not, I will doe to him, as he hath done to mee, I (i) will recompence euery man according to his worke.

30 I passed by the fielde of the slouthfull and by the vineyard of the man destitute of vnderstanding.

31 And lee, it was all growen ouer with thornes, *and* nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I behelde, *and* I considered it well: I looked vpon it, *and* (k) receiued instruction.

33 *Yet* a little sleepe, (l) a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie commeth *as* one that trauaileth by the way, and thy necessitie like an armed man.

*f To be auenged on thee.* Psal. 37.1. chap. 23.17. Chap. 13 9.

*g Meaning, either of the wicked, and seditious, as verse 19. & 21 or of them that feare not God nor obey their King.*

† Ebr. to know the face. Chap. 17.15. isa. 5.23.

*h Be sure of the meanes how to compasse it before thou take any interprise in hand.* Chap. 20.22.

*i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.*

*k That I might learne by another mans fault.*

*l Read cha. 6.10.*

## CHAP. XXV.

1 THESE ARE ALSO PARABLES OF Salomon, which he (a) men of Hezekiah King of Iudah (b) copied out.

*a Whom Hezekiah appointed for this purpose.* *b That is, gathered out of diuers bookes of Salomo.*

*c God doeth not reuocile the cause of his iudgements to man.*

*d Because the King ruleth by the reuciled word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.*

*e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the King: euen when he is vpright, and doeth his dutie.*

*f When vices removed from a King, hee is a meete vessel for the Lords vse.*

*g It is not inough that he be pure himselfe, but that he put away others that be corrupted.*

Luke 14 10.

*h Least where is thou thinkest by this meanes to haue an end of the matter, it turne to further trouble. i In the time of great heat when men desire cold. k Which haue an outward a pearance, and are nothing within. l By mild mainteining or a soft tongue him farther. m That is, the heart that is lore to anger. n Chap. 15 1.*

*o The moderate vse of the pleasures of this world.*

2 THe glory of God *is* to (*c*) conceale a thing secret: but the (*d*) Kings honour *is* to search out a thing.

3 The heauens in height, and the earth in deepenesse, and the (*e*) Kings heart can no man search out.

4 Take the (*f*) drosse from the siluer, and there shall proceede a vessel for the finer.

5 Take (*g*) away the wicked from the King, and his throne shalbe established in righteousnesse.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 *For it is better, that it be said vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince, whom thine eyes haue seene.

8 ¶ Go not forth hastily to strife, least thou know not what to do in the ende thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least he that heareth it, put thee to shame, and thine infamie doe not (*h*) cease.

11 A word spoken in his place, *is like* apples of golde with pictures of siluer.

12 Hee that reproueth the wise, *and* the obedient eare, *is as* a golden eare-ring and an ornament of fine golde.

13 As the (*i*) colde of the snowe in the time of harnest, *so* is a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, *is like* (*k*) clouds and winde without raine.

15 A prince is pacified by staying (*l*) of anger, and a soft tongue breaketh the (*m*) bones.

16 *If* thou haue found hony, eate that is (*n*) sufficient for thee, least thou be ouerfull, and vomit it.

17 Withdrawe thy foote from thy neighbours house, least he be wearie of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, *is like* an hammer and a sworde, and a sharpe arrowe.

19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth and a sliding foote.

20 He that taketh away the garment in the colde season, *is like* vineger *powred* vpon (*o*) ‖ nitre, or *like* him that singeth songs to an heauie heart.

21 *If he that hateth thee bee hungry, giue him bread to eate, and if he be thirstie, giue him water to drinke.

22 For thou shalt lay (*p*) coles vpon his head, and the Lord shall recompence thee.

23 *As* the North winde driueth away the raine, so doth an angry countenance the slandering tongue.

24 *It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 *As are* the cold waters to a weary soule, so *is* good newes from a farre countrey.

26 A righteous man falling down before the wicked, *is like* a troubled well, and a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glory *is not* glory.

28 A man that refraineth not his appetite, *is like* a citie which is (*q*) broken downe and without walles.

*o Which melteth it, and consumeth it.*

‖ Or, alum.

Rom. 12. 20.

*p Thou shalt as it were by force ouercome him, in so much that his owne conscience shall moue him to acknowledge thy benefits, and his heart shall be inflamed.*

Chap. 21. 9.

Ecclus. 3. 22.

*q And so it is in extreme danger.*

## CHAP. XXVI.

AS the snowe in the sommer, and as the raine in the haruest *are not meete*, so is honour vnseemely for a foole.

2 As the sparrow by flying, and the swallowe by flying *escape*, so the curse *that is* causeles, shall not come.

3 Vnto the horse *belongeth* a whip, to the asse a bridle and a rod to the fooles backe.

4 Answere not a foole (*a*) according to his foolishnesse, least thou also be like him.

5 Answere a foole (*b*) according to his foolishnesse, lest he be wise in his owne † conceite.

6 He that sendeth a message by the hand of a foole *is* as hee that cutteth off (*c*) the feet, (*d*) and drinketh iniquitie.

7 *As* they that lift vp the legges of the lame, so *is* a parable in a fooles mouth.

8 As the closing vp of a *precious* stone in an heape of

*a Consent not vnto him in his doings.*

*b Reproue him as the matter requireth.*

† Ebr. eyes.

*c To wit of the Messenger, whom he sendeth.*

*d That is, receiued damage thereby.*

stones, *so* he that giueth glory to a foole.

*b Whereby he both hurteth himselfe and others.*

9 *As* a thorne standing (*e*) vp in the hand of a drunkard, *so is* a parable in the mouth of fooles.

10 (*f*) The excellent that formed all things, both rewardeth the foole and rewardeth the transgressours.

*f Meaning, God.*

11 *As a dogge turneth againe to his owne vomit, so a foole turneth to his foolishnesse.* 2. Peter 2. 22.

12 Seest thou a man wise in his owne conceit? (*g*) more hope *is* of a foole then of him.

*g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.*

13 The slouthfull man saith (*h*) A lyon *is* in the way: a lyon *is* in the streetes.

*h Reade Chap. 22. 13. Chap 19. 24.*

14 *As* the doore turneth vpon his hinges, *so doth* the slouthfull man vpon his bed.

15 *The slouthfull hideth his hand in his bosome, and* it greeueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceite, then seuen *men* that can render a reason.

17 Hee that passeth by and meddleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dogge by the eares.

18 As he that faineth himself mad, casteth fire brands, arrowes, and mortall things:

*i Which dissembleth himselfe to be that he is not.* Eccles. 28. 10.

19 *So deceiueth* the deceitfull man (*i*) with his frie & and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

Chap. 11. 8.

21 * *As* the cole *maketh* burning coles, and wood a fire, so the contentious man *is apt* to kindle strife.

*k They will soone breake out and vtter themselues.*

22 * The wordes of the talebearer *are as* tatterings, and they goe downe into the bowels of the belly.

23 *As* siluer drosse ouerlayed vpon a potsheard *are* burning lippes, and (*k*) an euill heart.

24 Hee that hateth will counterfait with his lips, but in his heart he layeth vp deceite.

*l Meaning many: he wisheth the number certaine, for the vncertaine.*

25 Though he speake fauourably, beleeue him not: for *there are* (*l*) seuen abominations in his heart.

26 Hatred may bee couered by deceit: *but* the malice thereof shall be discouered in the (*m*) congregation.

*m In the assembly of the godly.* Eccles. 10. 8. ecclus. 27. 26.

27 * He that diggeth a pit, shall fall therein, and hee that rolleth a stone it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP.

BOast not thy selfe of to (a) morrow: for thou knowest not what a day may bring foorth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 *A stone is heauy, and the sand weighty: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before (b) enuie?

5 Open rebuke is better then secret loue.

6 The woundes of a louer are faithfull, and the kisses of an enemie are (c) pleasant.

7 * The person that is full despiseth an honie combe: but vnto the hungry soule euery bitter thing is sweete.

8 As a birde that wandereth from her nest, so is a man that wandereth from his owne place.

9 As ointment and perfume reioyce the heart, so doth the sweetnesse of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers (d) house in the day of thy calamity: for better is a neighbour that is neer then a brother farre off

11 My sonne, bee wise, and reioyce mine heart, that I may answere him that reprocheth me.

12 (e) A prudent man foreth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

13 *Take his garment that is surety for a stranger, and a pledge of him for the stranger.

14 He that †praiseth his friende with a loude voyce, rising (f) early in the morning, it shall be counted to him as a curse.

15 * A continuall dropping in the day of raine, and a contentious woman are alike.

16 Hee that hideth her, hideth the winde, and oyle is in the ryght hande that vttereth it selfe.

17 Yron sharpeneth yron, so doth (g) man sharpen the face of his friend.

18 Hee that keepeth the figgetree, shall eate the fruite thereof: so hee that waiteth vpon his master, shall come to honour.

19 As

a *Delay not the time, but take occasion when it is offered.* Eccl. 22.15.

b *For the enuious are obstinate, and cannot be reconciled.*

c *They are flattering and seeme friendlie.* Iob. 6.6.

d *Trust not to any worldly helpe in the day of thy trouble.*

e *Reade Chap.* 22.3. Chap. 20.18.

† Ebr. blesseth.

f *Hastily and without cause.* Chap. 19.13. and 21.9.

g *One hastie man prouoketh another to anger.*

*h There is no difference betweene man and man by nature, but onely that the grace of God maketh the difference.* Ecclus. 14. 9. Chap. 17. 3.

19 As in water face *answereth* to face, (*h*) so the heart of man to man.

20 The graue & destruction can neuer be full, so *the eyes of man can neuer be satisfied.

21 * *As* the fining pot for siluer and the furnace for golde, so *is* euery man according to his (*i*) dignitie.

22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell: *yet* will not his foolishnesse depart from him.

23 Bee diligent to know the state of thy flocke, and take heede to the heards.

*i That is, he is either knowen to be ambitious and glorious, or humble and modest.*

24 For riches *remaine* not alway, nor the crowne from generation to generation.

25 The haye discouereth it selfe, and the grasse appeareth, and the herbs of the mountaines are gathered.

*k This declareth the great goodnesse of God toward man, and the diligence that he requireth of him for the preseruation of his gifts.*

26 The (*k*) lambes *are* for thy clothing and the goates *are* the price of the fielde.

27 And let the milke of the goates *bee* sufficient for thy foode, for the foode of thy family, and for the sustenance of thy maides.

## CHAP. XXVIII.

*a Because their owne conscience accuseth them.*

THe wicked (*a*) flee when none pursueth: but the righteous are bold as a lion.

*b The state of the common weale is often times changed,*

2 For the transgression of the lande (*b*) *there are* many princes thereof: but by a man of vnderstanding and knowledge *a realme* likewise indureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that *leaueth* no food.

4 They that forsake the Law, praise the wicked: but they that keepe the Lawe, set them selues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

Chap. 19. 1.

6 * Better is the poore that walketh in his vprightnesse, then hee that peruerteth *his* wayes, though hee be rich.

7 He that keepeth the Lawe, *is* a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth

gathereth (c) them for him that will be mercifull vnto the poore.

9 Hee that turneth away his eare from hearing the Lawe, euen his prayer shall be (d) abhominable.

10 He that causeth the righteous to goe astray by an euil way, shall fall into his owne pit, and the vpright shall inherite good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie (e) him.

12 * When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man (f) is tryed.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh *them*, shall haue mercie.

14 Blessed *is* the man that (g) feareth alway: but he that hardeneth his heart, shall fall into euill

15 *As* a roaring lyon, and an hungry beare, *so is* (h) a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding is also a great oppressour: but hee that hateth couetousnesse, shall prolong *his* dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue and they shall not (i) stay him.

18 Hee that walketh vprightly, shall be saued: but he that is froward in *his* wayes, shall once fall.

19 * Hee that tilleth his land, shall bee satisfied with bread: but he that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings: and * hee that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for *that* man will transgresse for a piece of (k) bread.

22 A man with a wicked (l) eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.

23 Hee that rebuketh a man, shall finde more fauour at the length, then e that flattereth with *his* tongue.

24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shalbe (m) fat.

26 Hee that trusteth in his owne heart is a foole: but he

c *For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well.*

d *Because it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne.*

e *And iudge that he is not wise.* Chap. 29. 2.

f *He is knowen by his doings to be wicked.*

g *Which standeth in awe of God & is afraid to offend him.*

h *For he cannot be satisfied. but euer oppresseth and spoyleth.*

i *None shall be able to deliuer*

Chap. 12 11.

ecclus 20. 27. Chap. 13. 11.

and 20. 21.

k *He will be abu*

*set for nothing.*

l *Meaning him that is couetous*

m *Shall haue all things in abundance.*

he that walketh in wisedome, shall be deliuered.

27 He that giueth vnto the poore, shall not lacke. but he that hideth his eyes, *shall haue* many curses.

Chap.29.2. 28 * When the wicked rise vp, men hide themselues: but when they perish the righteous increase.

## CHAP. XXIX.

A Man that hardeneth his necke, when hee is rebuked, shall suddenly be destroyed and cannot be cured.

Chap.28.12,28. 2 * When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

‖ Or, are increased.

3 A man that loueth wisedome, reioyceth his father: * but he that feedeth harlots wasteth *his* substance.

Luke 15.13.

4 A King by iudgement mainteineth the countrey: but a man *receiuing* gifts, destroyeth it.

5 A man that flattereth his neighbour, (*a*) spreadeth a net for his steppes.

6 In the transgression of an euill man *is* his (*b*) snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 *If* a wise man contend with (*c*) a foolish man, whether he be angry or laugh, there *is* no rest.

10 Bloodie men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants *are* wicked.

13 * The poore and the vsurer meete together, *and* the Lord lightneth both their eyes.

Chap 22.2.

14 * A king that iudgeth the poore in truth, his throne shall be established for euer.

Chap.20.28.

15 The rod and correction giue wisedome: but a child set at libertie, maketh his mother ashamed.

16 When the wicked are increased, traugression increaseth: but the righteous shall see their fall.

17 Correct thy sonne and he will giue thee rest, and will giue pleasures to thy soule.

18 (*d*) where there *is* no vision the people decay: but

*a He that giueth eare to the flatterer, is in danger, as the birde is before the fouler.*

*b He is euer ready to fall into the snare that he layeth for others,*

*c He can beare no admonition, in what sort soeuer it is spoken.*

*d Where there are not faithfull ministers of the worde of God.*

but he that keepeth the Lawe, is blessed.

19 A (e) seruant will not bee chastised with wordes: though he vnderstand, yet he will not § answere.

20 Seest thou a man hastie in his matters? *there is* more hope of a foole, then of him.

21 Hee that delicately bringeth vp his seruant from youth, at length he will be euen *as* his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 Hee that is partener with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a (f) snare: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans (g) iudgement *commeth* from the Lord.

27 A wicked man is abomination to the iust, and hee that is vpright in *his* way *is* abomination to the wicked.

*e He that is of a seruile and rebellious nature.*

§ Or, regarde.

Chap. 15. 18. Iob. 22. 29.

*f He that feareth man more then God, falleth into a snare and is destroyed.*

*g He needeth not to flatter the ruler: for what God hath appointed, that shal come to him.*

## CHAP. XXX.

*2 To humble our selues in the consideration of Gods works. 5 The word of God is perfite. 11 O the wicked and hypocrites. 15 Of things that are neuer saciate. 18 Of others that are wonderfull.*

### THE WORDS OF (a) AGVR THE SONNE OF IAKEH.

THe prophecie *which* the man spake vnto Ithiel, *euen* to (b) Ithiel, and Veal

2 Surely I am more (c) foolish then any man, & haue not the vnderstanding of a man in me.

3 For I haue not learned wisedome, nor atteined to the knowledge of holy things.

4 Who hath ascended vp to (d) heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the endes of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery word of God is pure: hee is a shield to those, that trust in him.

6 * Put nothing vnto his words least he reproue thee,

*a Who was an excellent man in vertue & knowledge in the time of Salomon.*

*b Which were Agurs scholers or friends.*

*c Herein hee declareth his great humilitie who would not attribute any wisdom to himselfe, but all vnto God.*

*d Meaning, to know the secrete of God as though he would say, None.* Psalme 19. 8. Deut. 4. 2. & 12. 32.

and

Deut.4 2.and 12.32.

*e He maketh this request to God.*

*f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.*

*g In accusing him without cause.*

*h The leache hath two forkes in her tonge, which here be called her two daughters, wherby she sucketh the blood: and is neuer saciate: euen so are the couetous extortioners insaciable.*

*i Which haunt in the valley for carions.*

*k She hath her direction: and after counter feiteth as though she were an honest woman.*

*l These common-ly abuse the state whereunto they are called.*

6 *e Put nothing vnto his words: lest he reproue thee and thou be found a lyar.

7 Two (*e*) things haue I required of thee: denie mee them not before I die.

8 Remoue farre from me vanitie and lies: giue me not pouertie, nor riches: feede me with food conuenient for me:

9 Least I befull, and deny *thee*, and say, (*f*) Who is the Lord? or least I be poore and steale, & take the Name of my God *in vaine*.

10 Accuse not a seruant vnto his master, least he curse thee, (*g*) when thou hast offended.

11 *There is* a generation that curseth their father, and doeth not blesse their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not washed from their filthinesse.

13 *There is* a generation, whose eyes are hautie, and their eye lids are lifted vp.

14 *There is* a generation, whose teeth *are as* swordes, and their chawes *as* kniues to eate vp the afflicted out of the earth, and the poore from among men.

15 The horse leache hath two (*h*) daughters *which cry*, Giue, giue, There bee three things that will not be satisfied: ye foure that say not, It is ynough.

16 The graue, the barren wombe, the earth, that can not be satisfied with water, and the fire that saith not, Is is ynough.

17 The eye that mocketh *his* father, and despiseth the instruction of *his* mother, let the rauens (*i*) of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from me: yea, foure that I know not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone the way of a ship in the middes of the sea, and the way of a man with a mayde.

20 Such is the way also of an adulterous woman: shee eateth and (*k*) wipeth her mouth, and sayeth, I haue not committed iniquitie.

21 For three things the earth is mooued: ye, for foure it cannot sustaine it selfe.

22 For (*l*) a seruant when hee reigneth, and a foole when he is filled with meate,

23 For the hatefull woman, when she is married, and for

for a handmayde that is (m) heire to her mistres.

24 These bee foure small things in the earth, yet they are (n) wise, and full of wisedome:

25 The pismires a people not strong, yet prepare they their meate in sommer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they foorth all by bandes:

28 The spider taketh holde (o) with *her* handes, and is in Kings palaces.

29 There be three things that order well *their* going: yea foure are comely in going.

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lustie greyhound, and a goate, and a King against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, *lay* thine hand (p) vpon *thy* mouth.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his nose causeth blood to come out: so he that forceth wrath, bringeth forth strife.

*m Which is married to her master after the death of her mystresse.*

*n They conteine great doctrine & wisdome.*

*o If man be not able to compasse these common things by his wisdome, we cannot attribute wisdome to man but folly.*

*p Make a stay and continue not in doing euill.*

## CHAP. XXXI.

2 *Hee exhorteth to chastitie and iustice.* 10 *And sheweth the conditions of a wise and worthy woman.*

1 THE WORDES OF KING (a) LEmuel. The (b) prophecie which his mother taught him.

2 WHat my sonne! and what the sonne of (c) my wombe! and what O sonne of my desires!

3 Giue not thy strength vnto women, (d) nor thy wayes, which is to destroy Kings.

4 It is not for Kings. O Lemuel, it is not for Kings to drinke wine nor for princes (e) strong drinke:

5 Lest he drinke and forget the decree, and change the iudgement of all the children of affliction.

*a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.*

*b The doctrine, which his mother Bath-sheba taught him.* *c By this often repetition of one thing shee declareth her motherly affection.* *d Meaning that women are the destruction of Kings, if they haunt them.* *e That is, the King must not giue himselfe to wantonnesse and neglect his office which is to execute iudgement.*

6 Giue yee ſtrong drinke vnto him that is ready to periſh, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget (f) his pouertie, and remember his miſerie no more.

8 Open thy mouth for the (g) dumme in the cauſe of all the children of deſtruction.

9 Open thy mouth: iudge righteouſly, and iudge the afflicted, and the poore.

10 ¶ Who ſhall finde a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband truſteth in her, and hee ſhall haue no neede of (h) ſpoyle.

12 She will doe him good, and not euill all the dayes of her life.

13 She ſeeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 She is like the ſhips of marchants: ſhee bringeth her foode from a farre.

15 And ſhee riſeth, whiles it is yet night: and giueth ‖ the portion to her houſholde, and the (i) ordinarie to her maydes.

16 Shee conſidereth a fielde, and (k) getteth it: and with the fruite of her hand ſhee planteth a vineyarde.

17 She girdeth her loynes with ſtrength, and ſtrengtheneth her armes.

18 She ſeeleth that her marchandiſe is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the ſpindle.

20 She ſtretcheth out her hand to the poore, and putteth forth her hands to the needie.

21 She feareth not the ſnow for her familie: for all her familie is clothed with ‖ ſcarlet.

22 She maketh her ſelfe carpets: fine linen and purple is her garment.

23 Her husband is knowen in the (l) gates, when he ſitteth with the Elders of the land.

24 She maketh ‖ ſheetes, and ſelleth them, and giueth girdles vnto the marchant.

25 (m) Strength and honour is her clothing, and in the latter day ſhe ſhall reioyce.

26 She openeth her mouth with wiſedome, and the (n) lawe

‖ *For wine doth comfort the heart, as Pſal. 104. 15.*

*g Defend their cauſe that are not able to helpe themſelues.*

*h He ſhall not needs to vſe any vnlawfull meanes to gaine his liuing.*

‖ Or meate, as Pſalm 111. 5.

*i She prepareth their meate betime*

*k She purchaſeth it with the gaines of her trauaile.*

‖ Or, with double.

*l In the aſſemblies and places of iudgement*

‖ Or, linen cloth.

*m After that he had ſpoken of the apparell of the body, he nowe declareth the apparell of the ſpirite*

(n) lawe of grace is in her tongue.
27 She ouerseeth the wayes of her household, and eateth not the bread of idlenes.
28 Her children rise vp, and (o) call her blessed: her husband also shall praise her, *saying*,
29 Many daughters haue done vertuously: but thou surmountest them all.
30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, she shall be praysed.
31 Giue (p) her of the fruite of her hands, and let her owne workes praise her in the (q) gates.

*n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the word of God.*
*o That is, doe her reuerence.*
*p Confesse her diligent labours and commend her therefore.* *q Forasmuch as the most honourable are clad in the apparell that shee made.*

# ECCLESIASTES, OR THE PREACHER.

## THE ARGVMENT.

*SAlomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiuable vanities of the worlde, that man should not bee addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that hee is vnited with God, and shall enioy his presence: so that all other things must bee reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot bee founde in any other saue in God alone.*

## CHAP. I.

*2 All things in this worlde are full of vanitie, and of none endurance. 13 All mans wisdome is but follie and griefe.*

THE wordes of the (a) Preacher, the sonne of Dauid king in Ierusalem.
2 (b) Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

*a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitorie world.* *b Hee condemneth the opinions of all men that set felicitie in any thing but in God alone, seeing that in this world all things are as vanitie and nothing.*

*c Salomon doth not condemne mans labour or diligence but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.*

3 What remaineth vnto man in all his (c) trauile, which he suffereth vnder the sunne?

4 *One* generation passeth, and *another* generation succeedeth: but the earth remaine *stil* (a) euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The (c) winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuites.

7 * All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place, (c) whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

*d One man dieth after another, and the earth remaineth longer, euen to the last day, which yet is subiect to corruption.*

9 (g) What is it that hath beene? that that shall be: and what is it that hath beene done? that which shall bee done: and there is no new thing vnder the sunne

10 Is there any thing, whereof one may say, Beholde this, it is newe? it hath beene already in the old time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall bee, with them that shall come after.

*e By the sunne, winde and riuers he sheweth that the greatest labour and longest hath an ende, and therefore there can be no full contentation in this world.*

12 ¶ (b) I the Preacher haue beene King ouer Israel in Ierusalem.

13 And I haue giuen mine heart to search and finde out wisedome by all things that are done vnder the heauen: (this sore trauile hath God giuen to the sonnes of men, (i) to humble them thereby.)

14 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexation of the spirit.

Eccles. 1. to 11.

*f The sea with compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea again. g Hee speaketh of times and affaires, and things done in them, which as they haue beene in times past, so come they to passe againe. h Hee prouoketh that if any could haue attained to science in the worldly labour and studie, hee should haue obtained it, beeing vnto that giuen and graunted of God thereunto aboue all other. i Mans nature can add nor diminish: and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, whereby man, and in man all creatures are subiect vnto God.*

15 That which is (k) crooked, can none make straight: and that which faileth, cannot be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisedome all them that haue bene before me in Ierusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gaue mine heart to know wisedome and knowledge, (l) madnes and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wildome is much (m) griefe: and he that increaseth knowledge, increaseth sorrow.

*k Man is not able by all his diligence to cause things to goe otherwise then they do: neither can he number the faults that are committed, much lesse remedie them.*

*l That is, vaine things which serued vnto pleasures, wherein was no commodity, but griefe and trouble of conscience. m Wisedome and knowledge cannot be come by, without great paine of body and mind: for when a man hath attained to the highest, yet is his mind neuer fully content: therefore in this world is no true felicity.*

## CHAP. II.

*Pleasure, sumptuous buildings, riches, and possessions are but vanity. 15 The wise and the foole hath both one ende, touching the bodily death.*

I Said in mine heart, Goe to now, I will proone (a) thee with ioy: therfore take thou pleasure in pleasant things: and behold this also is vanity.

2 I said of laughter, thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart † to giue my flesh to wine, and to leade my heart in (b) wisedome, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they † enioy vnder the Sun, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built mee houses: I haue planted me vineyards.

5 I haue made me gardens and † orchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maids, and had children: also I had great possession of beeues

*a Salomon vseth this discourse with himselfe, as though he would trie whether there were contentation and pleasures.*

† Ebre. draw my flesh to wine.

*b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedome and borne in the (c) house: also I had great possession of the feare of God in mine heart, and gouerne mine affaires by the same.*

† Ebr. doe. † Ebr. Paradiles. *c Meaning of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters, as Exodus 21. 4.*

beeues and sheepe aboue all that were before mee in Ieruſalem.

8 I haue gathered vnto me alſo ſiluer and gold, and the chiefe treaſures of kings and prouinces: I haue prouided me men ſingers and women ſingers and the (d) delights of the ſonnes of men, as a woman (e) taken captiue, and women taken captiues.

9 And I was great, and increaſed aboue all that were before me in Ieruſalem: alſo my wiſedome (f) remained with me.

10 And whatſoeuer mine eyes deſired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my (g) portion of all my trauaile.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and behold, all is vanitie and vexation of the ſpirit: and there is no profit vnder the Sunne.

12 ¶ And I turned and behold (h) wiſedome, and madnes and folly: (for who is the man that ſ will come after the king in things, which men now haue done?)

13 Then I ſaw that there is profite in wiſedome, more then in folly: as the light is more excellent then darkeneſſe.

14 * For the wiſe mans (i) eyes are in his head, but the foole walketh in darkeneſſe: yet I know alſo that the ſame (k) condition befalleth to them all.

15 Then I thought in mine heart, It befalleth vnto me as it befalleth to the foole: Why therefore doe I then labour to be more wiſe? And I ſaid in mine heart, that this alſo is vanity.

16 For there ſhall bee no remembrance of the wiſe, nor of the foole (l) for euer: ſeeing that now in the dayes to come ſhall all be forgotten. And (m) how dieth the wiſe man? as doth the foole?

17 Therefore I hated life: for the worke that is wrought

*d That is, whatſoeuer men take pleaſure in.*

*e Which were the moſt beautifull of them that were taken in warre, as Iudg. 5. 30.*

*Some vnderſtand by the ſe words, no women but inſtruments of muſicke.*

*f For all this God did not take his gift of wiſedome from me.*

*g This was the fruit of all my labour, a certaine pleaſure mixt with care, which he calleth vanitie in the next verſe.*

*h I beſought with my ſelfe whether it were better to follow wiſedome, or wine, or ſuch like pleaſures.*

*i Or, eyes are in the forepart of his head, which he ſeeth before him.* *k That is, they both alike haue proſperity or aduerſity.* *l Meaning in this world.* *m Hee wondereth that men forget a wiſe man being dead, as well as they doe a foole.*

vnder

vnder the Sunne is grieuous vnto me: for all is vanity, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the Sunne, which I shall leaue to the man that shal be after me.

19 And who knoweth whether hee shall bee wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the Sunne. This is also vanitie.

20 Therfore I went about to make mine heart (n) abhorre all the labour, wherein I had trauelled vnder the Sunne.

21 For there is a man whose trauaile is in wisedome, and in knowledge and in equity: yet to a man that hath not trauelled heerein, shall he (o) giue his portion: this also is vanity and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauelled vnder the Sunne?

23 For all his dayes are sorrowes, and his trauaile griefe: his heart also taketh no rest in the night: which also is vanitie.

24 There is no profite to man: but that hee eate and drinke, and (p) delight his soule with the profite of his labour: I saw also this, that it was of the hand of God.

25 For who could eat and who could haste to (q) outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisedome, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

n *That I might seeke the true felicity which is in God.*

o *Amongst other griefes this was not the least to leaue that which he had gotten by great trauaile, to one that had taken no paines therefore, and whom he knew not whether he were a wise man or a foole.*

p *When man hath all laboured, he can get no more then foode, and refreshing, yet hee confesseth also that this commeth of Gods blessing as Chap. 3.13.*

q *Meaning, to pleasures.*

## CHAP. III.

1 *All things haue their time.* 14 *The workes of God are perfect and cause vs to feare him.* 17 *God shall iudge both the iust and vniust.*

TO all things there is an (a) appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to

a *Hee speaketh of this diuersity of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enuy them, so long as we would not.*

plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe and a time to cast away.

7 A time to rent, and a time to sow: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite *hath* hee that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men (*b*) to humble men thereby.

11 He hath made euery thing beautifull in his time: also he hath set the (*c*) world in their heart, yet cannot man find out the worke, that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life:

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour, this is (*d*) the gift of God.

14 I know that whatsoeuer God shall doe, it shall bee for (*e*) euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is now: and that that shalbe, hath now beene: for God (*f*) requireth that which is past.

16 And moreouer I haue seene vnder the Sunne the place of iudgement, where *was* wickednesse, and the place of iustice where *was* iniquity.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is (*g*) there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had (*h*) purged them: yet to see to, they are in themselues as beasts.

19 For

*b* Reade Chap. 1.13.

*c* God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

*d* Read Chap. 2.24. and these places declare that we should doe all things with sobriety, and in the feare of God, for asmuch as he giueth not his gifts to the intent that they should be abused.

*e* That is, men shall neuer be able to let Gods worke, but as hee hath determined, so it shall come to passe.

*f* God onely requireth that, which is past, to returne.

*g* Meaning, with God howsoeuer man neglect his duety.

*h* And made them pure in their first creation.

19 For the condition of the children of men, and the condition of beastes are euen as one (*i*) condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellency of man aboue the beast: for all *is* vanity.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who (*k*) knoweth whether the spirit of man ascend vpward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should (*l*) reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him.

*i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any other wise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the diuersity, as verse. 21.*

*k Meaning that reason cannot comprehend that which faith beleeueth herein.*

*l By the often repetition of this sentence as Chap. 2. 24. and Chap. 3. 12, 22. and Chap. 5. 17. and Chap. 8. 15. he declareth that man by reason can comprehend nothing better in this life then to vse the gifts of God soberly and comfortably: for to know further is a speciall gift of God reuealed by his Spirit.*



*1 The innocents are oppressed. 4 Mens labours are full of abuse and vanity. 9 Mans society is necessary. 13 A yong man poore, and wise, is to be preferred to an old king that is a foole.*

SO (*a*) I turned, and considered all the oppressions that are wrought vnder the Sunne, and behold, the teares of the oppressed and none comforteth them: and of the hand of them that oppresse them, and none comforteth them.

*a He maketh here another discourse with himselfe, concerning the tyranny of them that oppressed the poore.*

2 Wherefore I praysed the (*b*) dead which now are dead, aboue the liuing, which are yet aliue.

3 And I count him (*c*) better then them both, which hath not yet beene: for he hath not seene the euill works which are wrought vnder the Sunne.

*b Because they are no more subiect to these oppressions.*

*c He speaketh according to the iudgement of the flesh, which cannot abide to feele, or see troubles.*

4 Also I beheld all trauaile, and all (*d*) perfection of works that this is the enuy of a man against his neighbour: this also *is* vanity and vexation of spirit.

*d The more perfect that the worke is, the more is it enuied of the wicked.*

5 The

5 The foole foldeth his hands, and (*e*) eateth vp his owne flesh.

6 Better is an handfull with quietnes, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and saw vanity vnder the Sun.

8 There is one *alone*, and there is not a second, which hath neither sonne nor brother, yet *is there* none end of all his trauaile, neither can his eye be satisfied with riches: neither *doeth he thinke*, For whom doe I trauaile and defraud my soul of pleasure? this also is vanity, and this is an euill trauaile.

9 (*f*) Two *are* better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him *that is* alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe *together*, then shall they haue heat: but to one how should there be heat.

12 And if one ouercome him, two shall stand against him: and a threefold (*g*) cord is not easily broken.

13 Better is a poore and wise child, then an olde and foolish king, which will no more be admonished.

14 For out of the (*h*) prison he commeth forth to reigne: whereas he that is (*i*) borne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the Sunne, (*k*) with the second child, which shall stand vp in his place.

16 There is none (*l*) end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanity and vexation of spirit.

17 Take heed to thy (*m*) foot when thou entrest into the house of God and be more neere to heare, then to giue the sacrifice of (*n*) fooles: for they know not that they doe euill.

*e For idlenesse he is compelled to destroy himselfe.*

*f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall society, to the intent they may be profitable one to another, and that their things may encrease.*

*g By this prouerbe he declareth how necessary it is, that men should liue in society.*

*h That is, from a poore and base estate, or out of trouble and prison, as Ioseph did, Gen 41.14.*

*i Meaning, that is borne a king.*

*k Which follow, and flatter the kings sonne, or him that shall succeede: to enter into credite with them in hope of gaine.*

*l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedie desires, they thinke themselues alwaies as others haue bene in time past, and so can no more for him.*

*m That is, with what affection thou commest to heare the word of God.*

*n Meaning of the wicked, which thinke to please God with ceremonies and haue neither faith nor repentance.*

CHAP.

1 *Not to speake lightly, chiefly in Gods matters.* 9 *The couetous can neuer haue enough.* 11 *The labourers sleepe is sweet.* 14 *Man when he dyeth, taketh nothing with him.* 18 *To liue ioyfully, and with a contented minde is the gift of God.*

BE not (*a*) rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God *is* in the heauens, & thou art on the earth: therefore let thy words be (*b*) fewe.

2 For *as* a dreame commeth by the multitude of busines: so the voyce of a foole *is* in the multitude of words.

3 * When thou hast vowed a vow to God, deferre not to pay it: for he delighteth not in fools: pay *therefore* that thou hast (*c*) vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy (*d*) flesh to sinne: neither say before the (*e*) Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities *are* also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgment & iustice, be not astonied at the matter: for he that is (*f*) higher then the highest, regardeth, and *there be* higher then they.

8 And the (*g*) abundance of the earth is ouer all: the King (*h*) *also* consisteth by the field that is tilled.

9 He that loueth siluer, shal not be satisfied with siluer, and hee that loueth riches, *shall be* without the fruit *thereof*: this also is vanitie.

10 When goods encrease, they are increased that eat them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes?

11 The sleepe of him that trauaileth *is* sweet, whether he eat little or much: but the (*i*) saciety of the rich will not suffer him to sleepe.

*a* Either in vowing or in praying: meaning that we should vse all reuerence to Godward.

*b* He heareth thee not for thy many words sake or often repetitions, but considereth thy faith and feruent minde.

Deut. 23. 21.

*c* He speaketh of vowes, which are approued by Gods word, and serue to his glory.

*d* Cause not thy selfe to sinne by vowing rashly: as they doe which make a vow to liue vnmarried, and such like.

*e* That is, before Gods messenger when he shall examine thy doings: as though thy ignorance should be a iust excuse.

*f* Meaning, that God will reuenge these things, and therefore we must depend vpon him.

*g* The reuenue of the earth are to bee preferred aboue all things, which appertaine to this life.

*h* Kings & princes cannot maintaine their estate without tillage, which thing commendeth the excellency of tillage.

*i* That is, the great abundance of riches, or the forbearing, which thing commeth by no great seeking.

12 There

12 There is an euill sickenesse *that* I haue seene vnder the Sunne: *to wit*, riches (*k*) reserued to the owners thereof for their euill.

13 And these riches perish by euill trauaile, and he begetteth a sonne, and in his (*l*) hand is nothing.

14 * As he came forth of his mothers belly, he shal returne naked to go as he came, & shal beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenes *that* in all points as he came, so shall he goe, and what profite hath he that hath trauailed for the (*m*) winde?

16 Also all his dayes hee eateth in (*n*) darkenes with much griefe, and *in* his sorrow and anger.

17 Behold then, what I haue seene good, that it is comely to (*o*) eat and to drinke, and to take pleasure in all his labour, wherin he trauelleth vnder the Sunne, the *whole* number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely he will not much remember the dayes of his (*p*) life, because God answereth to the ioy of his heart.

*k When couetous men heape vp riches, which turne to their destruction.*

*l He doeth not enioy his fathers riches.*

Iob 1.21.
wis.7.6.
1.tim.6.7.

*m Meaning, in vaine, and without profite.*

*n In affliction, and griefe of minde.*

*o Read Chap. 3.22.*

*p He will take no great thought for the paines that he hath indured in time past.*

## CHAP. VI.

*The miserable estate of him to whom God hath giuen riches and not the grace to vse them.*

THere is an euill, which I saw vnder the Sunne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but (*a*) God giueth him not power to eate thereof, but a strange man shall eat it vp: this is vanitie, and this is an euill sickenesse.

3 If a man beget an hundreth *children* and liue many yeres, and the dayes of his yeres be multiplied, and his soule be not (*b*) satisfied with good things, & he be not (*c*) buried, I say that an vntimely fruit is better then he.

4 For (*d*) he commeth into vanity, and goeth into

*a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.*

*b If he can neuer haue ynough.*

*c As we see often times, that the couetous man either falleth into crimes that deserue death, or is murdered, or drowned, or hangeth himselfe, or such like & so lacketh the honour of buriall, which is the last office of humanity.*

*d Meaning, the vntimely fruit whose life did neither profite or hurt any.*

darknesse

darkenes: and his name shalbe couered with darkenes.
7 Also hee hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.
8 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all goe to one place?
9 All the labour of man is for his mouth: yet the (e) soule is not filled.
10 For what hath the wise man more then the foole? what hath the poore that (f) knoweth how to walke before the liuing?
11 The (g) sight of the eye is better then to walke in the lustes: this also is vanitie, and vexation of spirit.
12 What is that that hath beene? the name thereof is now named: and it is knowen that it is man: and hee can not striue with him that is (h) stronger then he.

e His desire and affection.
f That knoweth well in the iudgements of men.
g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.
h Meaning, God, who will make him to feele that he is mortall.

## CHAP. VII.

*Diuers precepts to follow that which is good, and to auoyd the contrary.*

SVrely there bee many things that increase vanitie: and what auaileth it man.
2 For who knoweth what is (a) good for man in the life and in the number of the dayes of the life of his vanitie, and in seeing hee maketh them as a *shadow? For who can shew vnto man what shalbe after him vnder the sunne?
3 *A good name is better then a good ointment, and the day of (b) death, then the day that one is borne.
4 It is better to goe to the house of (c) mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.
5 Anger is better then laughter for by a sadde looke the heart is made better.
6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.
7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.
8 For like the noise of the (d) thornes vnder the pot, so is the laughter of the foole: this also is vanitie.
9 Surely oppression maketh a wise man (e) mad: and the rewarde destroyeth the heart.

a There is no state, wherein man can haue to haue perfit quietnes in this life.
lob. 14. 2. psal. 144. 4. Prou. 22. 1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the ende of all euils: or else because this corporall death is a entring into life euerlasting.

c Where a man may see the hand of God, and learne to examine ourselues.
d Which crackle for a while and suddenly nothing.
e A man that is ouerwhelmed with sorrow, when hee talketh of it, or lamenteth like a beast.

10 The (*f*) ende of a thing is better then the beginning thereof: *and* the patient in the spirit is better then the proude in spirit,

11 Be not thou of an hastie spirit to be angrie: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not inquire (*g*) wisely of this thing.

13 Wisdome is good with an (*h*) inheritance, and excellent to them that see the sunne.

14 For *man shall rest* in the shadow of wisdome, and in the shadowe of siluer: but the excellencie of the knowledge of wisdome giueth life to the possessers thereof.

15 Beholde the worke of God: for who can make * straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction (*i*) consider: God also hath made this contrary to that, to the intent that man should finde (*k*) nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his (*l*) iustice, and there is a wicked man that continueth long in his malice.

18 Be thou not iust (*m*) ouermuch, neither make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Bee not thou wicked (*n*) ouermuch, neither bee thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on (*o*) this: but yet withdraw not thine hand from (*p*) that: for he that feareth God, shall come foorth of them all.

21 Wisdome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 *Surely there is no man iust in the earth, that doth good and sinneth not.

23 Giue not thine (*q*) heart also to all the wordes that men speake, least thou doe heare thy seruant cursing thee

*f Hee noteth their lightnes which enterprise a thing, and suddenly leaue it off againe.*

*g Murmur not against God whē he sendeth aduersities for mans sinnes.*

*h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdome is farre more excellent & may be without riches.* Chap. 1. 15.

*i Consider wherfore God doth send it, and what may comfort thee.*

*k That man should be able to cōtroule nothing in his workes.*

*l Meaning, that cruel tyrants put the godly to death, and let the wicked goe free.*

*m Boast not too much of thine owne iustice and wisedome.*

*n Tarie not long when thou art admonished to come out of the way of wickednes.*

*o To wit, on these admonitions that goe before.*

*p Consider what desolation and destruction shall come, if thou doe not obey them.*

1. King. 8. 46. 2. chron. 6. 36. prouerb. 20. 9. 1. iohn 1. 8.

*q Credite them not, neither care for them.*

24 For

24 For oftentimes also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I proued by wisedome: I thought I will be wise, but it went farre from me.

26 It is farre off, what may (r) it bee? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, *both* I and mine heart to knowe and inquire, and to search wisdome and reason, and to knowe the wickednes of follie, and the foolishnes of madnesse.

28 And I find more bitter then death the woman whose heart is *as* nettes and snares, *and* her hands, *as* bandes: hee that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I found; *seeking* one by one to (s) finde the count.

30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousande, but a woman among them all haue I not found.

31 Only lo, this haue I found, that God hath made man righteous: but they haue sought many (t) inuentions.

‖ Or, spoken euill of others.

*r Meaning, wisdome.*

*s That is, to come to a conclusion.*

*t And so are cause of their owne destruction.*

## CHAP. VIII.

2 *To obey Princes and Magistrates.* 17 *The workes of God passe mans knowledge.*

WHo is as the wise man? and who knoweth the interpretation of a thing? the wisedome of a man doeth make his (a) face to shine: and the (b) strength of his face shalbe changed.

2 I *aduertise thee* to take heede to the (c) mouth of the King, and to the word of the othe of God.

3 (d) Hast not to go fort hof his sight: stand not in an euil thing: for he will doe whatsoeuer pleaseth him.

4 Where the word of the King is, *there is* power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall knowe none euil thing: and the heart of the wise shall know the (e) time and iudgement.

6 For to euery purpose there is a time and iudgement, because the (f) miserie of man is great vpon him.

*a That is, doeth get him fauour and prosperitie.*

*b Whereas before hee was proude and arrogant, hee shall become humble and meeke.*

*c That is, that thou obey the King, and keepe the oth that thou hast made for the same cause.*

*d Withdraw not thy self lightly from the obedience of thy prince.* *e That is, when time is to obey and how farre he should obey.* *f Man of him self is miserable, and therefore ought to do nothing to increase the same, but to worke all things by wisedome and counsell.*

7 For

7 For hee knoweth not that which shalbe: for who can tell him, when it shalbe?

8 Man *g* is not lord of the spirite to retaine the spirite: neither hath he power in the day of death, nor deliverance in the battell, neither shall wickednesse deliver the possessours thereof.

9 All this have I seene, and have given mine heart to every worke, which is wrought vnder the sunne, *and I saw* a time that man ruleth over man to his owne (*h*) hurt.

10 And likewise I saw the wicked buried, and (*i*) they returned, and they that came from the holy (*k*) place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not (*l*) executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundred times, and God prolongeth *his dayes*, yet I know that it shall be well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong *his* dayes: *he shalbe* like a shadow, because hee feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to the (*m*) worke of the wicked: and there bee wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I praised ioy: for there is no goodnesse to man vnder the sunne, saue (*n*) to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath given him vnder the sunne.

16 When I applied mine heart to know wisdome and to beholde the busines that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man can not finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wiseman thinke to know it, he cannot finde it.

*g Man hath no power to saue his owne life, and therefore must not rashly cast himself into danger.*

*h As commeth oft times to tyrants, and wicked rulers.*

*i That is, others as wicked as they.*

*k Or, but that feared God and worshipped him according as he had appointed.*

*l For here iustice is delayed, there sinne reigneth.*

*m Which are punished as though they were not. Read Chap. 7. 17.*

*n Read Chap. 3. 22.*

## CHAP. IX.

*1 By no outward thing can man know whom God loueth or hateth. 2 No man knoweth his end. 16 Wisedome excelleth strength.*

Thou

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their works *are* in the hand of God: and no man knoweth either loue or (*a*) hatred of all *that is* before them.

2 All things *come* alike to all: and the same condition *is* to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner, he that sweareth, as he that feareth an othe.

3 This is euil among all that is done vnder the sunne, that there is one (*b*) condition to all, and also the heart of the sonnes of men is full of euill, and madnesse *is* in their hearts whiles they liue, and after that *they* goe to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a (*c*) liuing dog, then to a dead lyon.

5 For the liuing knowe that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God (*d*) now accepteth thy workes.

8 At all times let thy garments be (*e*) white, and let not oyle be lacking vpon thine head.

9 †* Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in thy life, and in thy trauaile wherein thou laboureſt vnder the sunne.

10 All that thine hand shall finde to doe, doe it with *all* thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goeſt.

*a Meaning, what things he ought to ſeeke or refuſe or man knoweth not by theſe outward things,*

*b By profperitie or aduerſitie, whom God doeth fauour or hate: for he ſeeth them as well to the wicked as to the godly.*

*c In outward things, as riches and powertie, ſickneſſe and health there is no difference betweene the godly and the wicked: but the difference is that the godly are aſſured by faith of Gods fauour and aſſiſtance.*

*d He noteth the Epicures, and carnall men, which made their belly their god, and had no pleaſure but in this life, wiſhing rather to be an abiect, & vile perſon in this life, then a man of authoritie, and ſo to die, which is meant by the dogge and lion.*

*e They flatter themſelues to be in Gods fauour, becauſe they haue all things in abundance.*

*f Reioyce, be merry, and ſpare for no coſt, thus ſpake the wicked belly gods.* † Ebr. regard the life. Chap. 5.18.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and (f) chance commeth to them all.

12 For neither doeth man know his (g) time, but as the fishes, which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, better is wisedom then strength: yet the wisedome of the poore is despised, and his wordes are not heard.

17 The words of the wise are more heard in quietnes, then the cry of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

*f Thus the worldlings say to procure that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.*

*g That is, he doth not foreset what shall come.*

## CHAP. X.

*1 The difference of foolishnesse and wisedome, 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish Kings, and drunken Princes, 17 And of good Kings and Princes.*

DEad flies cause to stinke, and putrifie the oyntment of the apothecarie: *so doeth* a little folly him that is in estimation for wisedome, *and* for glory.

2 The heart of a (a) wise man *is* at his right hand: but the heart of a foole *is* at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he (b) telleth vnto all that he is a foole.

4 If the (c) spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentilenesse pacifieth great sinnes.

5 There is an euill *that* I haue seene vnder the sunne,

*a* 30 *that hee doeth all things well and iustly, whereas the foole doeth the contrarie.*

*b* By his doings *hee bewrayeth himselfe.*

*c* If thy superiour be angry with thee, be thou discreet, and not mooued.

sman (d) errour that proceedeth from the face of him that ruleth.

6 Folly is set in great excellencie, and the (e) rich set in the low place.

7 I haue seene seruantes on horses, and princes walking as seruants on the ground.

8 *He that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 He that remooueth stones, shall hurt himself thereby, and hee that cutteth wood, shall be in danger thereby.

10 If the yron bee blunt, and one hath not whette the edge, he must then put to more (f) strength: but the excellencie to direct a thing is wisedome.

11 If the serpent bite, when hee is not charmed: no better is a babbler.

12 The words of the mouth of a wiseman haue grace: but the lippes of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter ende of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, *saying*, Man knoweth not what shall be: and who shall tell him what shall come after him?

15 The labour of the foolish doth wearie him: for hee knoweth not to goe into the (g) citie.

16 Woe be to thee, O land, when thy King is a (h) childe, and thy princes (i) eate in the morning.

17 Blessed art thou, O land, when thy King is the sonne (k) of nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnesse the roofe of the house goeth to decay, and by the idlenesse of the hands the house dropeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the (l) foule of the heauens shall cary the voyce, and that which hath wings, shall declare the matter.

d *Meaning, that it is an euill thing, when they that are in authoritie faile, and doe not their dutie.*

e *They that are rich in wisedome and vertue.* Psal. 7. 16. prou. 26. 27. prou. 27. 26.

f *Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.*

g *The ignorance and beastlinesse of the wicked in such, that they know not common things, and yet will they discusse hie matters.*

h *That is, without wisedom and counsell.*

i *Are giuen to their lusts and pleasures.*

k *Meaning, when he is noble for vertue and wisedome, and with the gifts of God.*

l *Thou canst not worke euill so secretly, but it shall be knowen.*

## CHAP. XI.

1 *To be liberall to the poore.* 4 *Not to doubt of Gods prouidence.* 8 *All worldly prosperitie is but vanitie.* 9 *God will iudge all.*

*a That is, be liberall to the poore, and though it seeme but a thing ventred on the sea, yet it shall bring thee profite*

CAst thy bread vpon the (*a*) waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen and also to eight: for thou knowest not what euill shall be vpon the earth.

*b As the clouds that are full, powre out raine, so the rich that haue abundance, must distribute it liberally.*

3 If the (*b*) cloudes be full, they will powre foorth raine vpon the earth: and if the (*c*) tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the (*d*) winde, shall not sowe, and he that regardeth the cloudes, shall not reape.

*c He exhorteth to be liberall, while we liue for after there is no power.*

5 As thou knowest not which is the way of the spirit, nor how the bones *do grow* in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the mourning sowe thy seede, and in the euening let not thine hand (*e*) rest: for thou knowest not whether shall prosper, this or (*f*) that, or whether both shalbe a like good.

*d He that feareth inconueniences, when necessitie requireth, shall neuer doe his dutie.*

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, *and* in them all he reioyce, yet he shall remember the dayes of (*g*) darkenes, because they are many, all that commeth *is* vanitie.

*e Be not weary of well doing.*

9 (*h*) Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eies: but know that for all these things, God will bring thee to iudgement.

*f That is, which of thy workes are most agreeable to God.*

10 Therefore take away (*i*) griefe out of thine heart, and cause euill (*k*) to depart from thy flesh: for childehoode and youth *are* vanitie.

*g That is, of affliction and trouble. h He deuiseth them that set their delight in worldly pleasures, as though God would not call them to account. i To wit, anger and enuie. k Meaning, carnall lustes wherevnto youth is giuen.*

## CHAP. XII.

1 *To thinke of God in youth and not to deferre till age.* 7 *The soule returneth to God.* 11 *Wisedome is the gift of*

*of God, and consisteth in fearing him and keeping his commandements.*

REmember now thy Creator in the daies of thy youth, whiles the euill dayes come not, nor the yeeres approche, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, not the (*a*) cloudes returne after the raine:

3 When the (*b*) keepers of the house shall tremble, and the (*c*) strong men shall bowe themselues, and the (*d*) grinders shall cease, because they are fewe, and they waxe darke that (*e*) looke out by the windowes:

4 And the (*f*) doores shall bee shut without by the base sound of the (*g*) grinding, and he shal rise vp at the voyce of the (*h*) byrd: and all the (*i*) daughters of singing shalbe abased.

5 Also they shall be afraide of the (*k*) hie thing and feare *shall be* in (*l*) the way, and the almonde tree shall (*m*) florish and the (*n*) grashopper shall be a burden, and concupiscence shalbe driuen away: for man goeth to the house of his age, and the mourners go about in the street.

6 Whiles the (*o*) siluer corde is not lengthned, nor the golden (*p*) ewer broken, nor the (*q*) pitcher broken at the (*r*) well, nor the (*s*) wheele broken at the (*t*) cisterne:

7 And dust returne to the earth as it was, and the (*u*) spirite returne to God that gaue it.

8 Vanitie of vanities saith the Preacher, all *is* vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched foorth, and prepared many Parables.

10 The Preacher sought to finde out pleasant words,

*a Before thou come to a continuall miserie: for when the cloudes remaine after the raine,*

*b The hands which keepe the*

*c The legs.*

*d The teeth.*

*e The eyes.*

*f The lippes.*

*or mouth.*

*g When the chaines shall*

*scarce open and not be able to*

*chewe any more.*

*h He shall not be able to sleepe.*

*i That is, the windepipes, or the eares shall be deafe, and not able to heare singing.*

*k To clime hie because of their weakenesse, or they stoope downe as though they were afraide least any thing should hit them.*

*l They shall tremble as they goe, as though they were afraide.*

*m Their head shall be as white as the blossomes of an almond tree.*

*n They shall be able to beare nothing.*

*o Meaning, the marrowe of the backe bone and the finewes.*

*p The little skin that couereth the braine, which is in colour like gold.*

*q That is the veines.*

*r Meaning the liuer.*

*s Which is the heard.*

*t That is, the heart, out of the which the head draweth the powers of life.*

*u The soule inconstantly goeth either to ioy or torment, and sleepeth not, as the wicked imagine.*

and

and an vpright writing, euen the words of trueth.

11 The wordes of the wise are like goads, and like nayles (x) fastened by the maisters of the assemblies, which are giuen by one (y) pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many (z) bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the ende of all: feare God and keepe his commandements: for this is the whole duetie of man.

14 For God wil bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

x Which are well applied by the ministers, whom hee calleth maisters.

y That is by God.

z These things cannot be comprehended in bookes or learned by studie, but God must instruct thy heart that thou mayest onely know that wisdome is the true felicity, and the way thereunto is to feare God.

## ¶ AN †EXCELLENT Song, which was Salomons.

### THE ARGVMENT.

IN this song, Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which hee hath sanctified and appointed to be his spouse, holy, chaste and without any reprehension. So that here is declared the singular loue of the Bridegroome toward the bride, & his great and excellent benefits wherwith he doth enrich her of his pure bountie and grace without any of her deserunges. Also the earnest affection of the Church, which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

† Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.

### CHAP. I.

1 *The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church.* 5 *The domestike enemies that persecute the Church.*

LEt (a) him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the (b) sauour of thy good ointments thy name is as an ointment powred out: therefore the (c) virgins loue thee.

a This is spoken in the person of the Church or of the faithfull soule inflamed with the desire of whom she loueth.

b The feeling of thy great benefits.

c They that are pure in heart and conuersation.

3 (d) Draw

3 (*d*) Draw me: we will runne after thee: the King hath brought me into his (*e*) chambers: we will reioyce and be glad in thee: wee will remember thy loue more then wine: the righteous doe loue thee.

4 I am (*f*) blacke, O daughters of Ierusalem, but comely, as the tents of (*g*) Kedar, and as the (*h*) curtaines of Salomon.

5 Regard ye me not because I am (*i*) blacke: for the (*k*) Sun hath looked vpon mee. The (*l*) sonnes of my mother were angry with me: they made me the keeper of the vines: but I (*m*) kept not mine owne vine.

6 Shewe mee, (*n*) O thou, whom my soule loueth, where thou feedest, where thou lyest at noone: for why should I bee as shee that turneth aside to the flockes of (*o*) thy companions?

7 (*p*) If thou know not, O thou the fairest among women, get thee foorth by the steps of thy flocke, and feed thy kiddes by the tents of the sheepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the (*q*) charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We will make thee borders of golde with studdes of siluer.

11 (*r*) Whiles the king was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued *is as* a bundle of myrrhe vnto mee: he shall lie betweene my (*s*) brests.

13 My welbeloued *is as* a cluster of camphire vnto me in the veines of Engedi.

14 My loue, beholde, thou art (*t*) faire: behold, thou art faire: thine eyes *are like* the doues.

*d The faithfull confesse that they cannot come to Christ except they be drawne.*

*e Meaning, the secretes ioy that is not knowen to the world.*

*f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.*

*g Kedar was Ismaels sonne, of whom came the Arabians that dwelt in tents.*

*h Whichwithin were all set with pretious stones and iewels.*

*i Consider not the Church by the outward appearance.*

*k The corruption of nature through sinne and afflictions. l Mine owne brethren, which should haue most fauoured mee. m Shee confesseth her owne negligence. n The Spouse feeling her fault, fleeth to her husband onely for succour. o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine. p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastoures to learne. q For thy spirituall beautie and excellencie there is no worldly treasure to bee compared vnto thee. r The Church reioyceth that she is admitted to the companie of Christ. s He seth all be most deare vnto mee. t Christ accepteth his Church, and commendeth her beautie.*

15 My welbeloued, beholde, thou art faire and pleſant: alſo our (u) bed is greene.
16 The beames of our houſes are cedars, our rafters are of firre.

## CHAP. II.

*3 The Church deſireth to reſt vnder the ſhadow of Chriſt. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.*

I Am the roſe of the fielde, and the lilie of the valleys.
2 Like a lilie among the thornes, ſo is my (a) loue among the daughters.
3 (b) Like the apple tree among the trees of the foreſt, ſo is my welbeloued among the ſonnes of men: vnder his ſhadowe had I delite, and ſate downe: and his fruite was ſweete vnto my mouth.
4 He brought mee into the wine celler, and loue was his banner ouer me.
5 Stay me with flaggons, and comfort me with apples for I am ſicke of loue.
6 His left hand is vnder mine head, and his right hand doeth embrace me
7 (c) I charge you, O daughters of Ieruſalem, by the roes and by the hindes of the fielde, that ye ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.
8 (d) It is the voyce of my welbeloued: beholde, he commeth leaping by the mountaines, and skipping by the hilles.
9 My welbeloued is like a roe, or a yong heart: lo, he (e) ſtandeth behinde our wall, looking foorth of the windowes, ſhewing himſelfe through the (f) grates.
10 My welbeloued ſpake and ſayd vnto me, Ariſe my loue, my faire one, and come thy way.
11 For beholde, (g) winter is paſt: the raine is changed, and is gone away.
12 The flowers appeare in the earth: the time of the ſinging of birdes is come, and the voyce of the turtle is heard in our land,

*u That is, the heart of the faithfull wherein Chriſt dwelleth by his Spirit.*

*a Thus Chriſt preferreth his Church aboue all other things.*

*b The ſpouſe teſtifieth her great deſire toward her huſband, but her ſtrength faileth her, and therfore ſhe deſireth to be comforted, and felt it.*

*c Chriſt chargeth them which haue to doe in the Church, as it were by a ſolemne othe, that they trouble not the quietneſſe thereof.*

*d This is ſpoken of Chriſt, who tooke vpon him our nature to come to helpe his Church.*

*e Foraſmuch as his diuinitie was hid vnder the cloke of our fleſh. f So that we cannot haue full knowledge of him in this life. g That is, ſinne and errour is driuen backe by the comming of Chriſt, which is here deſcribed by the ſpring time, when all things flouriſh.*

13 The figtree hath brought forth her yong figges: and the vines with *their* smale grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the (*h*) holes of the rocke, in the secret places of the staires shew mee thy sight, let me heare thy voyce: for thy voice is sweete, and thy sight comely.

15 Take vs the foxes, the (*i*) little foxes, which destroy the vines: for our vines *haue* mall grapes.

16 My welbeloued *is* mine, and I am his: he seedeth among the lilies,

17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, *and* be like a (*k*) roe, or a yong hart vpon the mountaines of Bether.

*h Thou that art ashamed of thy sinnes, come and shewe thy selfe vnto me.*

*i Suppresse the herettkes whiles they are yong, that is, when they begin to shewe their malice and destroy the vine of the Lord.*

*k The Church desireth Christ to be most ready to helpe her in all dangers.*

## CHAP. III.

*1 The Church desireth to be ioyned inseparably to Christ her husband: 6 Her deliuerance out of the wildernesse.*

IN my bed by (*a*) night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise *therefore* nowe, and goe about in the citie, by the streetes and by the open places, *and* will (*b*) seeke him that my soule loueth: I sought him, but I found him not.

3 The (*c*) watchmen that went about the city found me: *to whom I sayd*, Haue you seene him, whom my soule loueth?

4 When I had past a little from them, then I found him whom my soule loued: I tooke hold on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 (*d*) I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken *my* loue vntill she please.

6 Who is she that commeth vp out of the (*e*) wildernesse like pillars of smoke perfumed with myrrhe and incense, *and* with all the † spices of the marchant?

7 Beholde his (*f*) bed, which is Salomons: threescore

*a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard.*

*b Shewing that although we be not heard at the first, yet we must still continue in prayer till wee feele comfort.*

*c Which declareth, that wee must seeke vnto all, of whom wee hope to haue any succour.*

*d Reade chap. 2. 7.*

*e This is referred to the Church of Israel, which was led by the wildernes forty yeeres.* † Eb. powder. *f By the bed is meant the Temple, which Salomon made.*

strong

g He alludeth to the watch, which kept the Temple.

strong men *are* round about it, of the valiant men of Israel.

8 They all handle the sword, *and are* expert in warre, euery one *hath* his sworde vpon his thigh for the feare (*g*) by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, *and* the pauement thereof of Golde, the hangings thereof of purple, whose middes *was* paued with the loue of the daughters of Ierusalem.

11 Come foorth, yee (*h*) daughters of Zion, and behold the King Salomon with the (*i*) crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

h Or, charet.

h All ye, that are of the number of the faithfull.

i Christ become man was crowned by the loue of God with the glorious crowne of his dignitie.

## CHAP. IIII.

1 *The prayses of the Church.* 7 *She is without blemish in his sight.* 9 *The loue of Christ towards her.*

BEhold, thou art (*a*) faire, my loue: behold, thou art faire: thine eyes *are like* the doues, among thy lockes * thine haire is like the (*b*) flocke of goats, which looke downe from the mountaine of Gilead.

a Because Christ delighteth in his Church, he commendeth all that is in her. Chap. 6. 4.

2 Thy teeth *are* like a flocke of *sheepe* in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

b He hath respect to the multitude of the faithfull, which are many in number.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples *are* within thy lockes as a peece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shields hang therein, *and* all the target gates of the strong men.

5 Thy two (*c*) breasts *are* as two yong roes that are twinnes, feeding among the lilies.

c Wherein are knowledge and zeale, two precious iewels.

6 Vntill the day breake and the shadowes flee away, I will go into the mountaine of myrrhe and to the mountaine of incense.

d Christ promiseth his Church to call his faithfull from all the corners of the world

7 Thou art all faire, my loue, and there is no spot in thee.

8 (*d*) Come with mee from Lebanon, *my* spouse, *even* with me from Lebanon, *and* looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lyons *and* from the mountaines of the leopards.

e Christ calleth his Church sister in respect that he had taken flesh of man.

9 My (*e*) sister, *my* spouse, thou hast wounded mine heart:

heart: thou haſt wounded mine heart with one of thine (*f*) eyes, *and* with a chaine of thy necke.

10 My ſiſter, *my* ſpouſe, how faire is thy loue? howe much better is thy loue then wine? and the ſauour of thine ointments then all ſpices?

11 Thy (*g*) lippes, *my* ſpouſe, droppe *as* hony combes: hony and milke are vnder thy tongue, and the ſauour of thy garments *is* as the ſauour of Lebanon.

12 My ſiſter, my ſpouſe *is as* a garden incloſed, as a ſpring ſhut vp, *and* a fountaine ſealed vp.

13 Thy plants *are as* an orchard of pomegranates with ſweet fruits, *as* camphire, ſpikenard,

14 *Euen* ſpikenard, and ſaffran, calamus, and cynamom with all the trees of incenſe, myrrhe and aloes, with all the chiefe ſpices.

15 (*h*) O fountaine of the garden, O well of liuing waters, and the ſprings of Lebanon.

16 Ariſe, O (*i*) North, and come O South *and* blow on my garden that the ſpices thereof may flowe out: let my welbeloued come to his garden, and eate his pleaſant fruit.

*f* *In that he made his Church beautifull and rich, he loued her.*

*g* *Becauſe of thy confeſſion and thankeſgiuing.*

*h* *The Church confeſſeth that all her glorie, and beautie commeth of Chriſt, who is the true fountaine of all grace.*

*i* *She deſireth Chriſt to comfort her, and to powre the graces of his Spirit vpon her, which ſpirit is meant by the North and South winde.*

## CHAP. V.

*1 Chriſt calleth his Church to the participation of all his treaſures. 2 She heareth his voyce. 3 Shee confeſſeth her nakednesſe. 10 She praiſeth Chriſt her husband.*

I Am come into my (*a*) garden, my ſiſter, my ſpouſe: I gathered my myrrhe with my ſpices: I ate mine honie-combe with mine hony, I dranke mine wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

*a* *The garden ſignifieth the kingdome of Chriſt where hee preacheth the Goſpell for his elect.*

2 (*b*) I ſleepe, but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *ſaying*, Open vnto me, my ſiſter, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the droppes of the (*c*) night.

*b* *The ſpouſe is troubled with the cares of worldly things, which is meant by ſleeping.*

3 I haue put off my (*d*) coate, how ſhall I put it on?

*c* *Declaring the long patience of the Lord toward ſinners.* *d* *The ſpouſe confeſſeth her nakednesſe, and that of her ſelfe ſhe hath nothing: or ſeeing that ſhee is once made cleane, ſhee promiſeth not to defile her ſelfe againe.*

I haue

I haue waſhed my feet, how ſhall I defile them?

†Ebr. my bowels were moued towards him.

4 My welbeloued put in his hand by the hole *of the doore*, and † mine heart was affectioned toward him.

*e The ſpouſe which ſhould be anointed of Chriſt, ſhall not finde him if ſhe think to anoint him with her good workes.*

4 I roſe vp to open to my welbeloued: and mine handes did drop downe myrrhe, and my (*e*) fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and paſt: mine heart was gone when hee did ſpeake: I ſought him, but I could not finde him: I called him, but he anſwered me not.

*f Theſe are the falſe teachers, which wound the conſcience with their traditions.*

7 The (*f*) watchmen that went about the city, found me: they ſmote me *and* wounded me: the watchmen of the walles tooke away my vaile from me.

*g She asketh of them which are godly (for as much as the lawe and ſaluation ſhould come out of Zion and Ieruſalem) that ſhee would direct her to Chriſt.*

8 I charge you, (*g*) O daughters of Ieruſalem, if you finde my welbeloued, that you tell him that I am ſicke of loue.

*h Thus ſay they of Ieruſalem.*

9 (*h*) O the faireſt among women, what is thy welbeloued more then *other* welbeloued? what is thy welbeloued more then *an other* louer, that thou doeſt ſo charge vs?

10 My welbeloued is white and ruddy, the chiefeſt of ten thouſand.

11 His (*i*) head *is as* fine golde, his lockes curled *and* blacke as a rauen.

*i She deſcribeth Chriſt to be of perfite beautie and comelineſſe.*

12 His eyes *are* like doues vpon the riuers of waters, which are waſht with milke, *and* remaine by the full veſſels

13 His cheekes *are* as a bed of ſpices, *and as* ſweete flowers, *and* his lippes *like* lilies dropping downe pure myrrhe.

†Ebr. Tarſhiſh.

14 His hands *as* rings of Golde ſet with the † chryſolite, his belly like white yuorie couered with ſaphires.

15 His legges *are as* pillars of marble, ſet vpon ſokets of fine gold: his countenance as Lebanon, excellent as the cedars.

*k Hearing of the excellencie of Chriſt, the faithfull deſire to know how to finde him.*

16 His mouth *is as* ſweet things, and hee is wholy deſirable, this is my welbeloued, and this is my louer, O daughters of Ieruſalem

17 (*k*) O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that we may ſeeke him with thee?

## CHAP VI.

*1 The Church aſſureth her ſelfe of the loue of Chriſt.*

3 *The*

3 *The praises of the Church.* 8 *Shee is but one and vndefiled.*

MY welbeloued is gone downe into his (*a*) garden to the beds of ſpices, to feed in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as (*b*) Tirzah, comely as Ieruſalem, terrible as an armie with banners.

4 (*c*) Turne away thine eyes from mee: for they ouercome mee: * thine heart is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth *are* like a flocke of ſheepe, which go vp from the waſhing, which euery one bring out twinnes, and none is barren among them.

6 Thy temples are within thy lockes as a piece of a pomegranate.

7 There are (*d*) threeſcore Queenes and foureſcore concubines, and of the damſels without number.

8 *But* my doue is alone, *and* my vndefiled, ſhe is the onely *daughter* of her mother, and ſhe is deare to her that bare her: the daughters haue ſeene her, and counted her bleſſed: *euen* the Queenes and the concubines, and they haue praiſed her.

9 (*e*) Who is ſhee that looketh forth as the morning, faire as the moone, pure as the ſunne, terrible as an armie with banners?

10 I went downe to the (*f*) garden of nutts, to ſee the fruites of the valley, to ſee if the vine budded, *and if* the pomegranates flouriſhed.

11 (*g*) I knewe nothing, my ſoule ſet mee (*h*) as the charets of my noble people.

12 Returne, returne, O (*i*) Shulamite, returne: returne that we may behold thee. What ſhall you ſee in the Shulamite, *but* as the company of an armie?

*a That is, to converſant here in earth among men.*

*b Which was a faire and ſtrong citie, 1. Kings 14.17*

*c This declareth the exceeding loue of Chriſt toward his Church.*

*d Chap. 4. 1.*

*Meaning, that the gifts are infinite which Chriſt giueth to his Church: or that his faithfull are many in number.*

*e He ſheweth that the beginning of the Church was ſmall, but that it grew vp to a great multitude.*

*f He went downe into the Synagogue to ſee what fruits came of the Law and the Prophets.*

*g I found nothing but rebellion.*

*h I ranne as ſwift as the nobleſt of my people in their charets.*

*i O ye people of Ieruſalem: for Ieruſalem was called Shalem, which ſignifieth peace.*

## CHAP. VII.

1 *The beautie of the Church in all her members.* 10 *She is aſſured of Chriſts loue towardes her.*

How

a *He describeth the comely beautie of the Church in euery part, which is to be vnderstood spiritually.*

HOw beautifull are thy (a) goings with shoes, O princes daughter! the ioints of thy thighs *are* like iewels: the worke of the hand of a cunning workeman.

2 Thy nauel *is as* round cuppe that wanteth not licour: thy bellie *is as* an heape of wheat compassed about with lilies:

3 (b) Thy two breasts *are* as two yong roes that are twinnes.

b *Read Chap. 4. 5.*

4 Thy necke *is* like a towre of yuorie: thine eyes *are like* the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose *is* as the towre of Lebanon, that looketh toward Damascus:

5 Thine head vpon thee *is as* skarlet, and the bush of thine head like purple: the king *is* tyed (c) in the ‖ rasters.

c *He deliteth to come neere thee and to be in thy companie.*

6 How faire art thou, and how pleasant art thou, O *my* loue in pleasures!

‖ Or, galeries.

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I wil goe vp into the palme tree. I will take hold of her boughs: thy breasts shal now be like the clusters of the vine: and the sauour of thy nose like apples,

9 And the roofe of thy mouth like good wine, which goeth streight to my welbeloued, and causeth the lips of the ancient to speake.

d *Then the spouse speaketh.*

10 (d) I am my welbeloueds, & his desire is toward me.

11 Come, my welbeloued, let vs goe foorth into the fielde: let vs remaine in the villages.

e *If the people that are called to Christ bring forth any fruite.*

12 Let vs get vp earely to the vines, let vs see if the (e) vine flourish, *whether* it hath budded the small grape, or *whether* the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smel, and in our gates are all sweete things, newe and olde: my welbeloued, I haue kept *them* for thee.

## CHAP. VIII.

*2 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth foorth fruit to the spirituall Salomon, which is Iesus Christ.*

a *The Church called of the Gentiles, speaketh that to the Church of Israel.*

OH (a) that thou were as my brother that sucked the breastes of my mother: I would finde thee without, I

would

would kisse thee, then they should not despise thee.

2 I will leade thee *and* bring thee into my mothers house: *there* thou shalt teach me: *and* I wil cause thee to drinke spiced wine, *and* new wine of the pomegranate.

3 (*b*) His left hand *shalbe* vnder mine head, and his right hand shall embrace me.

4 (*c*) I charge you, O daughters of Ierusalem, that you stirre not vp, nor wake *my* loue vntill she please.

5 (Who is this that commeth vp out of the wildernesse, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there shee conceiued that bare thee.

6 (*d*) Set me as a seale on thine heart, *and* as a signet vpon thine arme: for loue *is* strong as death: ielousie is cruel as the graue: the coles thereof *are* fierie coales, *and* a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue they would greatly contemne it.

8 (*e*) We haue a little sister, and she hath no breasts: what shal we do for our sister when she shalbe spoken for?

9 (*f*) If she be a wall, we will build vpon her a siluer palace: and if shee be a doore we will keepe her in with boards of Cedar.

10 (*g*) I am a wall, and my breasts *are* as towers: then was I in his eyes as one that findeth peace.

11 (*h*) Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand *pieces* of siluer.

12 *But* my vineyard which is mine, *is* before mee: to thee, O Salomon *appertaineth* a thousand *pieces of siluer*, and two hundred to them that keepe the fruit thereof.

13 O thou that dwellest in the (*i*) gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, (*k*) flee away, and be like vnto the roe, or to the young hart vpon the mountaines of spices.

‖Or, mee.

*b Reade Cha. 2. 6*

*c Reade Cha. 3. 5*

*d The spouse desireth Christ to be ioyned in perpetuall loue with him.*

*a The Iewish Church speaketh this of the Church of the Gentiles.*

*f If she be sure and fast, she is meet for the husband to dwell in.*

*g The Church promiseth fidelitie and constancie.*

*h This is the vineyard of the Lord, hirednot, Matth. 21. 33.*

*i Christ dwelleth in his Church, whose voyce the faithfull heare.*

*k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.*

FINIS.